ECCHOES
FROM THE
SIXTH TRUMPET.

Reverberated by *A Review of Neglected Remembrances*: Abreviating *Precautions* and *Predictions* heretofore publiſhed at ſeveral *Times*, upon ſundry *Occaſions*, to forewarn what the future Effects of *Divine Juſtice* would be, as ſoon as our *Sinnes* were full ripe, if not prevented by timely *Repentance*.

Moſt part of the *Predictions* have been already *ſeen* or *heard* verified, both by the *Author* yet living, and by many others, who obſerved at what *Times*, in what *manner*, upon what *Perſons*, and in what *Places* they were literally or Myſtically fulfilled.

Collected out of the ſaid *Authors* Printed Books, who conſcienciouſly obſerved on what *Divine Propheſies* the ſaid *Predictions* were grounded; as alſo GOD's late frequent intermixture of *Judgments* and *Mercies*, to reclaim this Generation.

The First Part.

Matth. 13. 52. *Every Scribe which is inſtructed unto the Kingdom of Heaven, is like unto a Houſholder, who bringeth out of his Treaſure things new and old.*

Imprinted in the Year Chronogrammically expreſſed in this Seaſonable Prayer
LorD haVe MerCIe Vpon Vs.

A *PREFACE* to the following *REVIEW*, offering somewhat therewith considerable.

THis Preface, *and the following* Review, *were not without good reason* personated *as written by a* Third person; *yet perhaps may make it* questionable, *Whether they were done by the* Author *of the Books abreviated, or by another hand; but that is not material: For, they express nothing save what may be by him justified in every circumstance; and therefore it shall so pass. He was Thirteen years old when* Queen Elizabeth *reigned; and even at that time began to observe both the* Works *of* GOD, *and the* Actions *of* Men; *so continuing to do, from time to time, whereby (with* GOD's *gracious assistance) he was preserved from grosly falling into, and persevering in those sins whereto he was naturally proue; and came into the world at a time which gave him such an* Experimental knowledg *both of* GOD *and* Men, *as he could not have had in many preceding* Generations; *for he hath lived to see Eleven* Signal Changes, *in which, not a few* Signal Transactions *Providentially occurred; to wit, under the Government of* Queen Elizabeth,

King James, Charles *the First*, *the* King *and* Parliament *together*, *the* Parliament *alone*, *the* Army, Oliver Cromwel, Richard Cromwel, *a* Council of State, *the* Parliament *again*, *and now King* Charles *the Second*; *during all which times*, *he lived in those* Places, *and in such* midling Stations, *between persons of the highest and lowest degree*; *exercised in Employments*, *which gave him opportunity to heed what was done*, *both by those who were* above *and* below him. GOD *had also bestowed upon him a* Faculty, *which* (*though it be despised*, *and he therewith but meanly endowed*) *would not permit him to be altogether idle or silent*; *for*, *it compelled him to a conscientious exercise of his* Talent; *in that*, *which he thought required at his hand*; *and to take all* occasions *from time to time happening*, *to commemorate*, *and offer to consideration*, *those things whereby* GOD *might be glorified*, *and his Countreymen benefited in some degree*; *which duty* (*though not so well as he would*) *he hath so well as he could prosecuted to this day.*

He begun very early, *by expressing and publishing those* Conceptions *which the* Affectious *and* Inclinations *of* Youth *had awakened in him*; *endeavouring to season them with as much* Morality *and* Piety, *as* Subjects *of that nature are capable of*; *suiting them to ca-*

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pacities of young men, *who delight to ſee their own* Natural Paſſions *repreſented as it were in a glaſs; wherein, they not onely met with ſome better things then they looked for, but, with ſuch* Notions *alſo therewith mixed, as inſinuated into their hearts that ſeaſoning, which made them much delighted with his* Poems, *and rendred him ſo generally known, that many thouſands were deſirous to peruſe his* future Writings, *and to take better heed of that, whereof elſe perhaps they had taken little or no notice, though expreſſed by a more elegant and learned* Author. *It likewiſe encouraged him to aſſume all* Occaſions *to proſecute that, which might moſt redound to GOD's Glory, and the edifying of men in* Faith *and* Righteouſneſs, *though it were to his perſonal diſadvantage in* carnal concernments. *And GOD hath given him comfort therein, carrying him on hitherto through all difficulties occurring, though by impartially diſcharging his* Conſcience *in ſuch a* mode *as had provoked many* powerful perſons *to proſecute him with Indignation; for, his* frequent reproofs *have been very offenſive, notwithſtanding they were in* general terms *onely, without* perſonal aſperſions, *and with as much charity, and tender reſpect to every mans infirmities, and unwilling failings, as to his own.*

Length of time hath given him ſo many ſeveral occaſions *to declare what he thought neceſſary or expedient, that his* Publiſhed Poems *and Writings amount now to about a hundred, beſides many never Printed; In which, though he hath expreſt much to the ſame purpoſe (in various* forms *and* words*) yet the ſame or like* occaſions *warrant the application of the ſame or like matter and words, as the practiſe of the holy Prophets and Apoſtles hath evidenced to be ſometimes neceſſary. For, that* Medicine *which operates not at one time, doth work effectually at another, on the ſame perſons, or upon thoſe of another conſtitution:* Meats *alſo, variouſly dreſſed, are pleaſing to their* appetites, *and well digeſted by their* ſtomacks, *who almoſt loathed them when often eaten Cook't the ſame way. And ſo it is in this caſe. Wherefore he hath endeavoured to put his* Matter *into ſuch a dreſs (otherwhile in* Proſe, *and otherwhile in a* Poetical Mode*) that it may ſuit with* vulgar capacities, *and not be deſpiſed by the moſt* Judicious; *mixing ſo far forth as may be decent,* Delight *and* Profit, *according to this old Verſe,*

Et prodeſſe ſolent, & Delectare Poetæ.

His preſuming to give counſel to them who neither deſire it, nor care for his advice, hath much offended many, and made them heedleſs of that which might have prevented their ſor-

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row; but it hath pleased and benefited some; and that makes him slight their Proverb, *which* forbids coming to give Counsel before we are called. *And he hath nevertheless prosecuted the multiplying of* Doctrinal Remembrances, Exhortations, Precautions *and* Predictions, *(to prevent that which the neglect of them will produce) until they amounted to that numerousness which appears in those Books whereof this is an* Abridgment. *And by considering upon whose* Promises *and* Threatnings *they are grounded, he hath not been affraid to* predict conditionally *those* Mercies *and* Judgments *which are promised and menaced in those Books here abreviated. And some will find, that which is not yet verified upon* Wilful Delinquents, *to be at last as truly fulfilled, as those which they have seen; though the world hath made it one of her* Principles *to believe and profess, That* Prophesying *hath long time ceased; because her* wise men *think, as the Apostle* Peter *said* prophane men *would do in the later times, who scoffingly say,* Where is the Promise of his coming: for, since the Fathers fel asleep, all things continue as they were from the Creation, 1 *Pet.* 3. 4. *Indeed, Prophesying is at an end, as touching* saving-Faith, *or any new* Fundamental Articles *thereto pertaining. But, the* Spirit of Prophesie, *as foretelling what shall*

come

come to pass in relation to those Mercies *or* Judgments, *which shall be the reward of* well-doing, *and the punishment of* evil-doers, *in this life, is not taken away or ceased, as it hath been manifested* in *and* by *many, who have had in our dayes* Revelations *of such things before they came to pass, and have been* living Witnesses *of their predicting them before-hand; as also of their being afterward fulfilled; and in particular, of that* Judgment, *whereby the glory of* London *was this year consumed, (though that will not come into every mans Creed:) For, before the said* Fire, *this* Author *was informed by a credible person, (who was afterward a great Sufferer thereby) of a* Vision *representing such a* Conflagration *in* London *as there befel soon after. He himself also, had confused preapprehensions of the like effect, when he sent forth his* Warning-piece to London, *published* 1662, *occasioned by a* sudden Fire *in the Night at* Lothbury, *near the middle of that* City, *which then consumed the House of an eminent Citizen, with all the Inhabitants therein. Dr.* Gell, *a Learned and Conscientious Preacher to this City, seemed also to have had the like impressions upon his heart, both by what he communicated to some Friends in private, and by a Printed Sermon of his, preached before the* Lord Mayor *upon that Text,* Mat. 24,

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wherein the coming of the Son of Man, *is parallel'd with the coming of the* Flood *in the dayes of* Noah. *The same* Sermon *contains a* Narrative (*which he averrs was attested by many Witnesses*) *to wit*, *That about two years before his Preaching of that* Sermon, The sign of the Son of Man, *even of* Christ *on the Cross*, *wounded in his hands and feet*, *and* Angels *round about him*, *appeared at* Frankendale *in* Germany, *to the view of Thousands*, *Three hours together at mid-day*. *Moreover it is credibly avowed*, *That a Book was brought to be published a little before the said* Fire, *fore-declaring what we have seen come to pass*, *and was refused by the* Printer, *because not Licensed*; *and that the same* Printer *being afterward busie to help quench the Fire*, *and then seeing that same* person *passing by*, *told him*, *he suspected his hand to be in the kindling thereof*: *Whereto the man answered*, *That had he been accessary to such a a wicked* Purpose *or* Action, *he should not have offered that to publication*, *whereby it might probably have been prevented*; *adding these words*, *That ere long there would be a more dreadful Execution by the* Sword, *then that was by the* Fire; (*which*, *whosoever that man was*, *or upon what ground soever he spake*, *it may probably come to pass*) *and a* Famine *follow that*, *if God should deal with*

us according to our demerits.

This Review *is in the first place entituled,* An Echo from the Sixth Trumpet; *because, it allusively reverberateth, and* Echoes, *as it were, to what was predicted should come to pass between the sounding of the* Sixth and Seventh Trumpet, *upon pouring forth the* Sixth Viol, *the sad Effects whereof are partly felt at this day, by many who consider not from whence they proceed, that they might have been as effectual to make them happy, as they will also be to make them more miserable both here and hereafter. Now if upon the whole matter it should be questioned (as perhaps it may) upon what warrantable grounds this* Author *presumes this Generation is guilty of such and so many* Provocations, *as have rendred it liable to Gods* Judgments *conditionally predicted in his former Writings; he thereto answers, That beside his* personal knowledg *thereof acquired by long experience, (and the witness which he believes the* Spirit of GOD *beareth in his heart thereunto)* Common Fame *is a good* concurrent Evidence (*especially in this case;*) *for, though in many things* Fame *is a* Lyar; *yet in such cases as this,* Vox Vulgi *is* Vox Dei; The Voice of the People is the Voice of GOD *to their Consciences, bearing witness against themselves, as justly meriting all the* Judgments

ments predicted *by his* Prophets; *against such sinners as they have committed*; *and they always carry in themselves* (*though seldom heeded*) *their* Accusation *and* Sentence of Condemnation.

It is no marvel, if GOD's long-suffering *is little regarded; whilst he is slow to wrath, and executes fore-threatned Plagues upon some* Persons *and* Places *with less terror and severity then upon some other, or upon the same persons at other times. For, now when they came thick, fell heavily and more dreadfully upon them, than heretofore, the greatest number are so far from being reformed, that they grow more impudent Malefactors; as it was predicted it would be in these last times, wherein they on whom the* Vials of Wrath *should be poured forth, blaspheme when they should have* repented. *But this excuses not those whom* GOD *qualifies for such services* (*though they shall be bemired and rent in pieces by some*) *if they shall not seasonably proclaim and reiterate* Precautions *and* Exhortations *as often as just occasions are offered; and therefore this* Review of Neglected Remembrances, *is thought pertinent at this time, though they were heretofore scoffingly termed* Prophesies, *and will at this day be as little regarded by many; and it is hoped also, this labour will not be quite lost, but have a kindly operation*

on those who are not hardned into a final impenitence *by customary sinning, and wilfully despising* GOD's Judgments *and* Mercies; *and that they may be likewise helpful to prevent the like obduracie in those who are not totally depraved.*

Many who are forgetful or heedless of forewarnings, Counsels *and* Precepts; *which concern their present duties, are so much enclined to listen after those* Predictions *which presage their happiness or unhappiness hereafter, that, if the contrary were not apparent, it might probably be thought, they were less careful to secure their* present, *then their* future enjoyments; *for, they rake together all* Predictions *new and old, which have a show of presaging that which they* fear *or* hope for; *entertaining each other at their* Meeting-places, *with mutual Repetitions of what they last heard to such purposes, how frivolous or improbable soever. This Vanity, the Seducer of Mankind, and the Deceitfulness of mens hearts, makes use of to divert the prosecution of their Duties to* GOD, *to themselves, and to other men; and to frustrate those rational and seasonable* Predictions *and* Precautions, *which might have prevented the greatest Plagues conditionally menaced by the most holy* Prophets. *By delighting more to hear* what is to come, *then what* men ought to do; *they seem*

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to think all good Counsels and Endeavours less *pertinent to their cognizance and practise, than an unprofitable, uncertain* foresight *of what is but conditionally predicted, and shall onely come to pass according as the conditions are performed or neglected. But, toward the cure of this distemper,* humane Prudence *can extend no further than the circumference of its own* Sphear.

Predictions *expressed in ambiguous Terms, and having neither certain signification or dependance upon ought following or preceding, are ignorantly insisted upon as pertinent to those* Persons *or* Places *whereto they had probably no relation. Such are many groundless Figments cry'd about the Streets, and pickt out of* Gyptie-like Prognostications, *to the abusing of ignorant people. Such are also the ridiculous* Welsh Impostors, *entituled* Taliesen, *the Fiction termed the* Panther-Prophesie; *and* Mother Shiptons *Propheses, so called, are thought considerable by some who suppose themselves no fools; and hereby* Predictions *and* Premonitions *grounded upon sound Reason, and Divine Truth, are unheeded or neglected.*

However, there is and shall be a Remnant *preserved, who can distinguish between serious and trivial* Precautions; *and to them, that which is here collected, will at some times*

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be of good use, though the Author *be yet in contempt, and in a suffering-condition. Let those therefore, into whose hands these comes, be pleased to accept and improve them as they find cause, giving praise to God, who vouchsafeth timely* fore-warnings *to all* Places, Persons *and* Societies *in every Age; and* Memorials *of that which brings on Confusion and destruction, to the glorifying of his* Righteousness, *to the shame of presumptuous Transgressors, and to make future times more cautious; speaking as well by the* simple *and* mean, *as by the* wise and honourable, *in terms fitted unto every capacity; as also in such various Modes as might rouze them up out of security. And, now of late, seeing both* dreadful and calm Voices *have been long slighted or neglected, he hath spoken to us by all the* Elements; *yea, by* Pestilence, Warr, *furious* Hurricano's, *and devouring* Fire, *joined together in a terrible* Consort: *To which is added a* concurrent Presage *in the hearts of most men, portending a* general Ruine, *by their agreeing in that* fear, *how differing soever their* Affections *and* Judgments *be in other things; and doubtless a final execution of* Judgment *is not far off, in regard their grand Affairs in most places, begin to resemble the Constitution of that* Senate *whereof it was said, That all the rest of the* Sena-

Senators *were ordered according to the pleasure of one among them; he governed by his* Wife, *she by her Childs* Nurse, *and the* Nurse *by her* Nursing.

According to our vulgar Computation, this is the Thousandth six hundred sixty and sixth year, *after our* Saviour's *Birth, and will questionless, be a* signal year, *according to the pre-conjectures of many; yet, not extend to the total extirpation of his* Malignant Kingdom, *whose* Reign *is to end in the 666th year after he was compleatly enthroned upon the Seat of that* BEAST, *which was to continue a Thousand years in a declining estate, until the* Mystery of Iniquity *should be raised out of it to the full height; which time, (though they heeded it not) was mystically foredeclared in their own* Numerals, *which in an orderly conjunction, according to their simple valuation, extends no further than to make* MDCLXVI, *comprehending the whole term limited to the* Fourth Monarchy, *with what should arise out of it, from the highest exaltation both of the* First *and* Second Beast. *The highest pitch of the* First, *the* Author *believeth (as he hath frequently hinted in his* Writings *published upon several* occasions) *was even then at full, when the* Lord of Life *was crucified under that Power; for, till then it flourished. The number of years, comprehending*

ding the Heathenish *and* Papal Antichristian Tyrany, *being* MDCLXVI *in the whole, was not to be reckoned as beginning immediately after* Christs *birth, but after his* crucifying *or* ascension; *allotting the greatest* Numeral M. *to wit, a* Thousand years, *to the said First* Beast, *and* DCLXVI *years, to the* Second Beast, *that being the number of the* Name, *or* Power *of that* Mystical Man of Sin, *whose Reign will probably determine in or about the Three or four and thirtieth year yet to come, if Chronologers have truly informed us of the times past; and History rightly stated the Progress of the* Second Beast, *to the height of his Power, that we may know from what year to begin that* number: *But this is certain, though nor the year, nor the day can be precisely known, he hath not long to reign; for, all* predictions *will ere long end in* one; *and as it was said a little before the* Flood, GOD will not much longer strive with Flesh; *but, for the sakes of his* Elect, *shorten the time of* Antichrist, *which might else have been lengthned out to the end of* 6000 *years after the* Creation, *but that his fury will hasten his own destruction.*

This ---66th *year shall be a* preparative *thereunto, though the* Romanists *insult, as if the* Saints *have mistaken the time of their* Visitation;

ſitation; *for, the late Execution of* Judgment *by devouring* Fire, *(the like whereof (conſidering it was not accompanied with the* Sword*) was never, or very ſeldom heard of ſince the conſuming of* Sodom *and* Gomarrah*) as are alſo other Epidemical Judgments, proſecuted upon thoſe of GOD's own* Houſe, *not to deſtroy, but to purge it. When their* fierce Trial *hath conſumed the* Hay, Stubble *and* Wooden Structures, *which they have erected; when* ſelf-love, hypocriſie, *the Reliques of* Idolatry, *and ſuch other* Babyloniſh Corruptions *(as of old, or newly crept in) are purged out; when the abominable* Pride, Idleneſs *and* Exceſs, *which have here abounded, to the parallelling of* Sodom, *(conſidering what they wanted of what we had) are conſumed, which nothing can burn up, except ſuch irreſiſtable Fires as that of late, or ſomewhat thereto equivulent; and, when the* Saints *have drunk ſo much of this* bitter Cup, *as will ſuffice to cleanſe them; Then ſhall the* Scarlet Whore, *and her vaunting Confederates, ſwallow down the Dreggs, finding themſelves deceived in the expectation of thoſe* Conſequents *which their* Emiſſaries *have predicted in ſilly* Rimes *diſperſed ſince the ſaid* Fire, *to inſinuate that the Executions now in Act, will be deſtructive to them onely who are departed out of their* Babylon, *and proteſted*

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against it. For, though the purifying of Gods Family *is thereby principally intended, the same* Judgments *will have concurrent effects from year to year, toward the compleating of that, which will be the* final Doom *of* Rome's Babylon, *when 666 years, as aforesaid, are determined after their* Mysterie of Iniquity *was at height.*

This Author *believes, That the* Saints *last* Purgatory *is now commencing, and that it is made* signal *by the* Fire *which in this year hath eclipsed the glory, and defaced the Beauty of* London, *which is to our* Israel *of GOD, the same which* Jerusalem *in* Palestine *was to his* Israel *at that time.* London *was the greatest, the most famous, and the most potent of all the Cities wherein the* Protestant Religion *was visibly professed in opposition to the* Papacy; *and among other considerable circumstances, that* Mercy *whereby the execution of* Divine Justice *was managed, during this years Visitation hitherto, do manifest, that they have a special relation to* Gods Inheritance. *The most Magnificent, and the Noblest part of this* Ancient City *was wholly and suddenly consumed; her sad Inhabitants looking on, were disabled to quench it, till it had destroyed (with many thousands of other* Structures *great and small) above a Hundred* Temples *and* Oratories; *beside Colledges,*

Schools

Schools and Halls; one of her Temples *being reputed the greatest in* Christendom, *and wherein the Gospel had been preached, and* GOD *worshipped, and (though not at all times by all according to the purity of his* Sanctuary, *yet) by some with as much sincerity, (according to the degrees of their understanding) as by any other* National *or* Congregational Assemblies; *until* Humane Authorities *presumed to set up their* Posts *by* GOD's Posts, *and Magisterially imposed more than was enjoyned or required by him; which presumption was aggravated by falling from their* first love *to* Christ *and their* Brethren; *which* Love *is the most* signal mark *of his* Disciples; *yea an over-peremptory and too stiff an adhering by all parties dissenting in Judgment, to their* single Opinions *as touching things* indifferent in their own nature, *hath partly (if not principally) occasioned that overflowing and complication of* Plagues *wherewith we are now afflicted throughout these three* Nations, *and in this our* Head-City, *in which (if we may believe Travellers) both her own* Citizens, *and* Strangers *were preserved in more safety by night and by day, and as well and civilly governed according to* Moral Principles, *and* External Forms of Piety, *as in any City throughout the world, so great, and so populous; yet the fury of the late* Fiery

Storm *most raged, and made the saddest spectacle, and the most deformed marks of* Desolation, *even in that part of this City wherein they lived who were then reputed among the most generous, the most civil, the most charitable, and the most pious of her Inhabitants; and though the best men had not the least share in that* Calamity, *it was made tollerable by so many* Mercies *wrapt up therewith, as do evidence, that God had a considerable number therein, and that the generality were no greater sinners then they whose Dwellings escaped that* Judgment. *The* Out-parts *(except at the West end) were graciously spared, as* Zoar *was heretofore, for the sake of* Lot, *to be for the present time a* Refuge *both to them who were chased away by the* Fire, *and to their Brethren, whose habitations were preserved for their joint comfort; and of this* Mercy *the best and worst of men had equal portions, in some respects, because their time is not yet come, wherein GOD will be fully avenged on his and their Enemies.*

Though probably that Fire *was both kindled and encreased by wicked hands,* Divine Providence *(who permitted those to be his* Executioners*) carried it on as well against the* Wind, *when it blew very strongly, as with it; and by taking away their hearts who were successfully active at other times in preventing*

such

ſuch beginnings, permitted it to proceed ſo far: And when GOD's Fiery Meſſenger *was in the height of his Career, bounded his rage at* Paper-buildings, *after it had broken irreſiſtibly through thick and ſtrong Edifices of* Brick *and* Stone. *It is conſiderable alſo, That this* Fire *was not permitted to extend into thoſe Contiguous Buildings, Streets and Allies, wherein the greateſt* Oppreſſors, *the moſt* prophane, *the moſt* impudent, *the moſt* debauched, *and the moſt* irreligious perſons *were commonly famed to have their dwellings intermixt with ſuch as were of a civil and pious converſation; for few or no places were then touched by the* Fire, *wherein either a* publick Theater, *or a* common Gaming-houſe, *or a* notorious Brothel-houſe, *or a* May-pole, *or a* Popiſh Chappel *was at that time ſtanding, which it may be ſome think, ſo hallowed the* places, *that the* Fire *could not prevail againſt them; whereas it rather demonſtrates, That this* Viſitation *extends primarily to GOD's* own People; *and that the utter extirpation of* Antichriſt, *and his* prophane Aſſociates, *is deferred until a time yet to come. Yet, in the mean while, (though few lay it to heart) GOD will inflict upon every* particular Member *of that* wicked Society, *in his generation, ſo much of their temporal dooms as will amount to the whole at their*

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lives end; and therefore seeing their last doom (*for ought they know*) *may be to morrow, or this present hour, it will be dangerous to defer penitence, because they think the last* day of Judgment *may be far off. This, and the preceding* Affirmatives *will peradventure be distastful to those Time-pleasing* Parasites, (*as also to them who delight in gross flatteries*) *who preach* Peace, *and prognosticate glorious* Consequences *to the Proceedings of this* Generation. *But the* Wrath *of such will not prevent the failing of their unwarrantable Expectations.*

GOD's *Promises* and *Threatnings*, unto all
Predicted are, with a *Conditional*
Express or *Tacit*; and (although they seem
Pronounced *absolutely*, at some time)
May be *reversible* according to
Our Faith, and acting what we ought to do:
For, we are taught by many *Presidents*,
That, like *Proceedings* will have like *events*,
Till somewhat interveneth to dispense
Judgment and *Mercy* with a difference.
Most part of what this *Author* did predict,
Hath variously already took effect:
And, if ought is deferred, or abated,
Of that which was by him prognosticated
Against this *Generation*, or this *Place*,
'Tis meerly an effect of GOD's *free-grace*,

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By him vouchſafed, for their ſakes, by whom
A *ſeed* muſt be preſerv'd till he ſhall come,
Whoſe *coming*, & whoſe *reign* will put an end
To all their *ſufferings*, who for him attend
In *faithful patience*, and he will enable
To bear mean while, what ſeems intolerable.

That, nothing contained in the following Review, *may juſtly be ſuſpected, as thereinto lately ſhufled, a* Catologue *of the* Imprinted Books, *out of which it was gathered as they come to hand, (being gotten together with much difficulty) ſhall be added in the cloſe, with a direction to the pages wherein their abreviation is begun, corrected in thoſe places, where faults have eſcaped at the Preſs, there being very many, by reaſon of the Authors not being preſent, and there are ſome ſuch groſs miſtakes, that he could hardly make out his own meaning. It ſhall mention alſo the years wherein the ſaid Books were the firſt, or a ſecond time imprinted; in which it is to be heeded, that the* Book-ſellers *uſually poſtdate the firſt* Impreſſions, *that the Books may ſeem new a little the longer.*

This is as much as ſhall be offered for a Preludium *to the following* Review; *concluded with humbly deſiring their Prayers to whom this ſhall come, that this, and all the* Authors *endeavours may be ſanctified to the glory*

of

of God, and to the rendring of his Judgments *and* Mercies *effectual to the ſalvation of our ſouls, by true* Faith, *hearty* Penitence *and mutual love in* Chriſt Jeſus; *and they are alſo deſired not to impute to a corrupt* ſelf-end, *his now purpoſed with drawing from this* City: *For, he hath been this* Iſles Remembrancer, *and continued with this* City *both in her* ſickneſſes *and* health, *in* War *and* Peace, *almoſt ſixty years together, (with a little abſence at ſome times) taking all occaſions hitherto offered, to remember her from time to time, of ſuch things as he thought might probably conduce to her* welfare; *inſomuch, that he now knows not what he can* ſay *or* do, *more than he hath already* ſaid *or* done *to that purpoſe; he not having ſo much regard vouchſafed for his good intentions, from any of her* Chiefs, *as might have been expected for penning one* Speech *to illuſtrate her* Lord Mayor's Pageants; *though he was often (for no ill-deſerving) a cloſe Priſoner within her* Juriſdiction, *ſo deſpoiled of all whereby to clothe and feed him, that he had then periſhed, if a few* Strangers, *and ſome of her* Midling *and* Inferior Citizens *had not by GOD's Mercy, been charitably inclined to compaſſionate his condition: That* Strait *being ſtill the ſame, and many of thoſe now dead, ſome impoveriſhed, and the remainder, for the moſt part, ſo ſcattered*

ſince

ſince the late Peſtilence *and* Fire, *that nor he nor they now know where to find each other without much difficulty; he being wearied, and almoſt worn out, is conſtrained to prepare a* Retreating place *for himſelf and his* Conſort, *which he hath prepared at a lonely Habitation in his* Native Countrey, (*where he neither had, or look't for much reſpect*) *Thither he reſolves to retire with as much ſpeed as he can, there to wait upon Gods future* Diſpenſations *during the remainder of his life, or until* Providence *otherwiſe diſpoſeth of him; not doubting, but that he ſhall reſt therewith gratefully contented, whereſoever it ſhall be, becauſe he hath had aſſurance by many demonſtrations of GOD's* good will to the whole humane Nature, *of a ſpecial love to him; and well knows his* Eternal Mercy *to be Infinite over all his works.*

Though *Lot* a while in *Zoar* ſtai'd,
There long to abide he was afraid;
And many now begin to fear
There will be little ſafety here;
Becauſe they *ſee, hear* and believe
What makes them both to *fear* and *grieve*.
Yet, in his *place* let each man ſtay
Until God calleth him away,
By *ſtraitning* of his path-wayes here,
Or, by enlarging them elſewhere.

And, let him careful be, that whither
He moves, he bears not our *sinnes* thither;
For, to what place soe're we go,
The same *sinnes* bring the same *Plagues* too.
And, there is means of saving-Grace
For *Penitents*, in ev'ry place.

A Review of *Neglected Remembrances.*

Being a Breviate of the moſt conſiderable *Remembrances* and *Predictions* diſperſed in the Books hereafter ſpecified, and publiſhed at ſeveral times, upon ſuch various *Occaſions* as inclined the Author to thoſe *Prophetical Expreſſions.*

THis *Collection* begins with a *Review* of the *Poem* called *BRITANS REMEMBRANCER*, written during the great *Peſtilence* raging in the year 1625. The *Title-page* of that Book is a conſiderable *Prediction* both *Emblematically*, and in *Words*. For therein was repreſented a *Black Cloud* hovering over this *Iſland*, with *Juſtice* and *Mercy* thereon ſeated, attended with an *Hoſt* of *Plagues*; and in the oppoſite page the meaning of that *Title* expreſſed in theſe following words:

Behold, and *mark*, and *mind* ye *Britiſh Nation*
This dreadful *Viſion* of my *Contemplations*:
Before the Throne of *Heaven* I ſaw, methought,
This famous *Iſland* into queſtion brought;
With better *Ears* then theſe my body wear,
I heard Impartial *Juſtice* to declare

GOD's *Benefits*, our *Thanklesnes*, and what
Small heed his *Love* or *Judgments* here begat,
I heeded how *Eternal Mercy* strove
GOD's just deserved Vengeance to remove;
But, so our sins encreas'd, and cry'd so loud,
That, at the last, I saw a *dismal Cloud*
Exceeding black, as from the *Sea* ascending,
And over all this *Isle* it self extending,
With such thick foggy vapours, that their steams
Seem'd for a while, to darken *Mercy*'s beams,
Within that dreadful *Cloud*, I did behold
Most *Plagues* and *Punishments* that name I could;
Expecting, with a trembling heart, each hour,
GOD should that *Tempest* on this *Island* pour.
Yet better hopes appear'd; for, lo the Raies
Of *Mercy* pierc'd the Cloud, and made such waies
Quite through those *Exhalations*, that mine eye
Did this *Inscription* thereupon espye (what said
BRITANS REMEMBRANCER, and some.
These words, me thought, *The storme is yet delaid;*
And, if you do not Penitence defer,
This Cloud is onely a Remembrancer:
But if you still affect Impiety,
Expect ere long what this may signifie.
This having *seen* and *heard*, it seem'd nor fit
Nor safe for me to slight or smother it:
And therefore, thus, both to your *eyes* and *ears*,
I offer here what unto mine appears;
Judge, *Readers*, as ye please, of *this* or *me*,
Truth will be true, how ere it censur'd be.

In the last Page of the Epistle to the *King*, before that *Poem*, there is a confident *Presage* relating both to the said *Poem*, and to the *Author* thereof,

thereof, hitherto made good; the words are these:

——I know, what ere the spight of man
Against this *Poem* speak or practise can,
It shall continue when all they are rotten,
Or live in Infamy, or dye forgotten,
Who shall oppose it. I more over know,
That dead or living, I esteem'd shall grow
For what they blame, *&c.*

To maintain confidence in the *Authors* prosecution of his duty, it was thus presaged unto his heart, as it is recorded *Canto* 5. *fol.* 155.

Thou hast from Heaven, an *Arrant* yet to do,
Which (unless GOD prevent) will call thee to
New Troubles, and more mischiefs bring upon thee,
Then all thy former *Messages* brought on thee:
And be assur'd the *Devil* will devise
What may disparage thee, to scandalize,
And ineffectual every thing to make,
Which, to good purpose, thou shalt undertake.
Thou must prepare thy self to hear the Noise
Of causeless *Threatnings*; and the foolish Voice
Of *Ignorant Reprovers*; and expect
The bitter Censures of each *giddy Sect*:
Thou must contented be to hear great *Lords*
Talk without reason, big imperious words;
Although with meekness thou shalt make repair,
When thou art summon'd, to the Scorners Chair,
Where they with jeers and flouts, will take in hand
To censure what they do not understand, *&c.*

But

—But, fear them not, for he that in all places,
From every danger, and from all disgraces,
Hath hitherto preserv'd thee, will secure
Thy person now. That hand which did procure
Relief from thy *close Thraldomes*, and maintain'd
Contentment when from liberty restrain'd,
Will be the same for ever, &c.

For to this *Realm* and *City* thou art sent
To warn them that they speedily repent:
To shew them for what failings and offences
GOD sendeth *Famines*, *Warrs* and *Pestilences*;
And, to pronounce what other *Plagues* will come,
If their transgressions they depart not from, *&c.*

In folio 106, and in the following leaves, this *Author* declared how desolate that Plague had made many places in and near *London*; particularly, the *Kings House*, the *Innes of Court*, *Westminster-Hall*, and the *Parliament-House*; which produced this expression, amounting to a Presage:

——————there did I
Behold two *Traitors heads* which pearcht on high,
Did shew their *teeth*, as if they had been grinning
At our Afflictions, which are now beginning;
For their wide *Eye-holes*, me thought, star'd, as tho
They look't to see that *House* should overthrow
It self, which they with *Powder* up had blown,
Had not GOD *them*, and their *device* o'rethrown.

Also in the 107*th* leaf, he taking notice of the desolate Houses of the *Citizens*, *Peers* and *Lawyers*, at that time, hath words to this effect:

——wish

——————wish I shall,
That they their *wayes* to mind would better call,
Lest both their *Countrey* and their *City-Piles*
Be smoaking seen, and burning many miles, *&c.*
——————or else lest there,
Some fear *Arrestings*, where no *Serjeants* are;
For, this portends, that, if they who profess
Our *Laws*, continue on their practises,
Till they (as heretofore the *Clergy* were)
Are more in number than the Land can bear;
Their goodly *Palaces* will spue them forth
As Excrements that are of little worth;
And be disposed of, as now they see
Old *Priories* and *Monastaries* be.

In the 120*th*, and in many following leaves, the said *Author* having contemplated how numerously the *Fields* near *London* were frequented for Recreation, with people of all sorts, before that *Infection*; how desolate they then were, and what sudden effects would probably ensue, if GOD should withdraw that *Plague* before we were truly penitent; other future *Judgments* are there mentioned, as implicitely presaged in these words:

If GOD should whistle for those armed Bands
Which now are wasting other *Christian Lands*,
To put in action on our *Commick Stage*
The *Tragedies of War*, and brutish rage,
What *Lamentations* would here then be made,
And calling into mind the peace we had?
Should we in every house at board and bed
Have *Soldiers* and rude *Captains* billeted,

That

That would command and ſwagger as if they
Kept all the *Townſhips* where they lodg, in pay,
To wait upon their pleaſures? Or ſhould ſee
Our own *Defenders* our *Devourers* be?
Should we behold thoſe *Fields* where now we ſport,
Cut out in *Trenches*; here a *Warlike Fort*,
Another there; a *Sconce* not far from that,
A *new-rais'd Mount*, &c.

After many other pre-ſuppoſals to this effect, he thus proceeded, *fol.* 123.

As heretofore the unpeopled Fields I walk'd,
To this effect my thoughts within me talk'd;
Yea, when all preſent Objects gave content,
My heart did ſuch *Idea*'s repreſent
Of *Judgments* likely to be caſt upon
So great a *City*, and a ſinful one;
That much I feared, I ſhould live to ſee
Some ſuch Afflictions as here mentioned be.

According to what his heart had preſaged, and was then preſuppoſed, he lived to behold about Eighteen years after, ſuch Inſolencies committed by the *Armies*, ſuch *Forts* raiſed, and ſuch *Trenches* in the Fields round about *London*.

Many other fore-expreſſions to the ſame purpoſe were dictated to this *Author*, as more at large appears in ſeveral pages of the ſame Book; and after enumerating ſeveral *Tranſgreſſions* and *Provocations* of GOD's Wrath, it was thus predictated in the 8*th* Canto, fol. 255:

If

If thou, oh *Britan*, dreaming all is well,
Shalt slight this *Message* which my *Muse* doth tell,
And scorn their counsel, &c.
——— hear then what I am bold
To tell thee; as now sitting to be told
For, I will tell thy Fortune, which, when they
Who are unborn shall read another day,
They will believe then, that GOD did infuse
Into thy *Bosom a Prophetick Muse*:
Moreover know, that he did him prefer
To be, to this *Isle* his *Remembrancer*;
And that if wilfully thou stop thine ear,
Or burn these *Rowles*, in which recorded are
Thy just *Inditements*, they shall written be
With *new additions*, deeply stampt on thee,
In such *Characters*, that no time shall raise
Their *fatal Image* from thy scarred face.
——— though thou watch and ward,
And all thy Forts and Havens strongly guard;
Though thou shalt multiply thine *Island Forces*,
Double thy *Trained Bands*, and *Troops of Horses*:
Though like an *Eagle*, shalt thy wings display,
And (high thy head advancing) proudly say
I sit aloft, enthron'd so, that none
Can pluck me from the place I rest upon:
Yet, sure thou shalt be humbled, and brought low,
Ev'n then, when least thou fear'st it will be so.
Till thou repent, all *Preparations* made
For thy *Defence*, or, others to invade,
Shall be in vain; and still the greater *cost*
Thou dost bestow, the *Honour* thereby lost
Shall be the greater; and thy wasting strength
Bring on thee a *Consumption* at the length.

The *Treaties* which for *Peace* or *Profit* be,
Shall neither *Peace* nor *Profit* bring to thee.
For, if Endeavours prosper for a while,
GOD will permit it onely to beguile
With foolish hopes, alluring them to run
Those courses which will bring new mischiefs on:
Yea, thy *prevailings* will but fewel be
To feed the folly which bewitches thee;
And, make against thee, those the more enrag'd,
Who shall for thy *Corrections* be engag'd.

What heretofore, by GOD, hath threatned bin
Against a wicked *Nation* for their sin,
Shall seize on thee; his hand shall be for ill
Upon each little, and high raised Hill,
Thy lofty Cedars, and thy sturdy Oaks,
Shall feel the fury of his thunder-stroaks
Upon thy *Fleets*, thy *Havens* and thy *Ports*;
Upon thine *Armies*, and thy strong-wall'd *Forts*,
Upon thy *Pleasures* and *Commodities*,
Upon thy *Handicrafts* and *Merchandise*,
Upon the *Fruits* and *Cattel* in thy Fields;
On what the *air*, the *earth* or *water* yields:
On *Prince* and *people*, on both *weak* and *strong*,
On *Priest* and *Prophet*, on both *old* and *young*:
Yea, on each *Person*, *Place*, and ev'ry thing,
His just deserved *Judgments* GOD will bring.

What thou hast *hoped* for, he frustrate shall,
And make that which thou *fear'st*, on thee to fall.
This *pleasant Land* wherein now plenty grows,
And wherein Milk and Honey overflows,
Shall for thy *peoples wickedness*, be made
As barren as the Soil which never had
Such blessings in it. GOD shall drive away
The Flocks of Fowles, and Sholes of Fish that play

With

Within thy waters now, and for the ſtore (more:
Whereof, thy *Neighbours* would have prais'd him
The *Rivers* which have made thy *Vallies* rich,
To thee ſhall be like ſtreams of burning pitch:
Thy duſt as Brimſtone, thy Fields hard and dry
Like Iron, and the *Firmament* on high,
Like Braſs, affording neither *ſhowres* nor *dew*
In ſeaſon, waſted bleſſing to renew.
A *leanneſs* ſhall thy *fatneſs* quite devour;
Thy *wheat* ſhall yeild thee *bran* inſtead of flowr:
Thou ſhalt, when *Harveſt* cometh, reap the thorn,
Or weeds and thiſtles where thou look'ſt for corn.
Robb'd ſhall thy *Groves* be of their pleaſant *ſhadows*,
And of their *gruſs*, thy fertile flowry *Meadows*.
Sheep on thy Downs, or *Shepherds* on the Green,
Shall then be few, and not ſo often ſeen.
Thy Garden-Walks, and many a pleaſant plot,
Shall be like places men inhabit not.
Thy *Villages* which now well peopled are,
Shall ſtand as if no dwellers in them were.
Thy *Cities* and thy *Palaces*, wherein
Moſt neatneſs and magnificence hath bin,
Shall heaps of *Rubbiſh* be, and (as in thoſe
Demoliſht *Abbies*, wherein *Daws* and *Crows*
Now make their Neſts) the *bramble* and the *nettle*,
Shall in the *Halls* and *Parlours* root and ſettle.
Thy *Princely houſes*, and the *Streets* and *Courts*
Now fill'd with men of all degrees and ſorts,
Shall in them few *Inhabitants* retain,
Except a *Fiſher-man*, or *Countrey-ſwain*;
Who, of thy pride and glory, when they ſee
Such *marks*, with wonderment ſur priz'd ſhall be,
As oft they are, who deep foundations find,
Of *Towns* and *Cities* periſht out of mind.

The places where much people meetings had,
Shall Vermine-holes, and Dens for beasts be made,
Or haunts for *Sprights*, which do in loanly rooms
Affright the passenger who thither comes.
Instead of *mirth* and *Laughter*, *lamentation*
Shall there be heard, abhorred *detestation*,
Instead of *Company*, and where men heard
Sweet *Melody*, they shall be made affear'd
With *hideous cryes*, and howlings of despair,
Yea, then thy *Climate*, and well temp'red air
Shall lose their wholsomness for thy offences,
Breed here infectious *Feavers*, *Pestilences*,
And all *diseases*. They who up were train'd
In ease, and with soft pleasures entertain'd,
Leaving their idle games, and wanton dances,
Shall practise how to handle Guns and Launces,
And be compelled from the dear embraces
Of friends, to end their lives in unknown places,
Or, thy face with their own blood to defile,
In hope to save thee and themselves from spoile.
Thy *Beauteous woman* (whose pride is now more
Then theirs, whom *Esay* mention'd heretofore)
Shall in the stead of paintings, costly scents,
Or glittering Gems, and curious Ornaments,
Wear foul deformities upon their faces,
And robb'd of all their sweet and tempting graces,
Feel stinks, diseases, wants, and all such things,
As loathing, to a *wanton Lover* brings.
Thy GOD, shall for thy multiplied Vices
Scourge thee with *Scorpions* and with *Cockatrices*,
Whose tailes with such envenom'd stings are armed,
As neither can be plucked out, nor charmed.
Thou shalt not be suffic'd, when thou art fed,
Nor suffer onely scarcity of *bread*.

Corpo-

Corporeal, but want likewise of that
Whereof each *faithfull soul* desires to eat.
That curse of ravenous Beasts which GOD hath said
Upon a wicked *Nation* shall be laid,
He will inflict on thee; for although here
No *Tygers*, *Lyons*, *Wolves* or *Bears* now are,
To *Beastly-minded men* thou shalt be made
A prey, which will be (if not worse) as bad.
Instead of *Lyons*, *Tyrants* thou shalt breed,
Who nor of *Conscience*, nor of *Law* take heed,
But, on the weak mans portion lay their *paws*,
And make their *pleasure* to become their *Laws*.
Instead of *Tygers*, men of no compassion
(A furious and a wilful generation)
Shall fill thy Borders, *Thieves* and *Outlaws* vile,
Shall haunt thy *Ways*, and hunt the *Woods* for spoile.
A subtile, false, dissembling, cheating crew,
(Who will with fraudful cox'nages pursue
The simple sort) shall here encrease their breed,
And in their *craftiness* the *Fox* exceed.
That *Haggish Herd* which always nozling are
In filth and dirt, (from whence they seldom rear
Their grunting snouts, to fix an eye on Heaven,
To look on him from whom good things are given)
Ev'n *Swinish lovers*, having a desire
To feed on *draff*, to wallow in the mire,
To drink in puddles, rather then sweet springs,
To tread on, and pollute the precious things,
Will more destructive be unto thy Fields,
Then all the *wild-Beasts* that the Desart yields.
While thou continuest in thy sins, thou are
Like *Egypt*, and the hardness of thy heart
Will at the last, bring down upon thee all
Those *Plagues*, which long since did on *Egypt* fall:

Blood,

Blood, *Frogs* and *Lice*, great swarms of *stinging Flies*;
Th' infectious *Murrain* whereof Cattel dies;
Biles, *Scabs* & *Blains*, cold *Hail*, hot *Thunder-storms*,
The *Locust*, and the *fruit-devouring Worms*;
Gross *Darkness*, and the *Death of them that be*
Thy darlings. All these *Plagues* will seize on thee,
According as the Letter doth implie,
Or, as they Mystically signifie.
Thy *Rivers* shall be turned into *blood*;
Thy *Fountains* which were savoury and good,
Grow nasty, and shall in thy Nostrils stink;
Thy Children shall but little eat or drink,
Until a portion of their *blood* it cost,
Or, every drop in hazard to be lost.
Most loathsome *Froggs*, that is, men of impure
Of base condition, of birth as obscure
As Frogs that are in Fens and Ditches bred,
Shall with a Clownish rudeness overspread
Each pleasant place, thy fairest rooms possess,
And make unwholsome by their sluttishness;
Thy Kneading-troughs, thy Ovens and thy Meat,
Whereof thy Children most desire to eat.
Yea, this Brood shall presume to croak and sing
Within the Privy-Chambers of thy *King*;
There exercising their harsh-sounding throats,
With ill-composed and unpleasing notes,
To wit, *Vain boasts*, *revilings*, *ribaldries*,
Lyes, *curses*, and ungodly *blasphemies*.
The *Land* shall breed a loathsome Generation,
Unworthy either of the Reputation,
Or Name of *men*; for they as *Lice* shall feed
Upon that *Body* whence they did proceed.
Here shall moreover, divers baneful *Flies*
Ingend'red be in thy prosperities.

The

The *Fleſh-flye* ſhall thy pamp'red fleſh corrupe,
Muſketoes, honeſt Lab'rers interrupt;
The lazy and unprofitable *Drones*,
The *Waſps*, the *Hornet*, and ſuch angry ones
As do them repreſent, whoſe *buzzing tongues*,
And *ſtings* are active to their neighbours wrongs:
The *Butterflies* will vex thee too; ev'n they
Who do in idle flutterings waſt away
Their precious time, and their Eſtates conſume
On gaudy Clothes, till beggars they become.
As *Beaſts* deſtroyed by the Murrain be,
So they who are of *Beaſtly life* in thee,
By lewd example ſhall infect each other,
And, in their foul diſeaſes rot together.
Men ſhall grow *over-hot*, or *over-cold*,
And very few an equal temper hold;
But like *tempeſtuous Exhalations*, will
Thy Borders with a thouſand miſchiefs fill.
The *Locuſt* alſo, and the *Palmer-worme*
Shall prey on what eſcapeth from the *Storms*;
Ev'n thoſe deſtructive *Locuſts* too, which from
The *bottomleſs infernal pit* did come.

Then ſhall a *darkneſs* follow, much more black
Then when the Sun and Moon-light thou doſt lack;
For *groſſeſt ignorance* o'reſhadowing all,
Shall with ſo thick a Fog upon thee fall,
That thou a *blockiſh Nation* wilt be made:
Still ſtumbling on in a deluding ſhade,
Diſtruſting *Friends*, the way to ſafety ſhewing,
Moſt truſting *Foes*, who labour thy undoing;
And, ſhalt be daily vext with doubts and fears,
Like him that *Out-cries* in *dark places* hears.
Yet, then his hand, GOD ſhall not from thee turn,
Till he hath alſo ſmote thine *Eldeſt Son*;

That is, until he hath removed quite
Those in whom now thou takest most delight,
And filled every house throughout the *Nation*,
With *Deaths unlooked for*, and *lamentation*.
Such will be thy confusions, and thy shame,
That when the *neighbouring Kingdoms* hear the same,
Their ears will tingle; for when that hour come
In which GOD shall inflict deserved Dooms,
It will be then a day of gloominess,
Sad, dreadful, and exceeding comfortless;
For then will thy beloved vanities,
Thy Gold and Silver *Idol-Deities*,
With all those *Reeds* on which thou hast depended,
Deceive thy trust, and leave thee unbefriended.
Thy *Kings*, thy *Priests* and *Prophets* then shall mourn,
And peradventure, formally return
To him who would have saved them; but, they
Who will not hearken to him whilst they may,
Shall cry unheeded; for, he will despise
Their vows, their prayers, and their sacrifice.
A Sea of troubles will thy hopes up swallow,
As wave on wave, Plague upon Plague shall follow;
And every thing that was a blessing to thee,
Shall to a Curse be turn'd, which may undo thee.
Thy *King*, who as a Father should have been,
And by whom *Peace* should be preserved in
Thy *Sea-girt limits*, shall not much befriend thee,
Nor then in thy *professed Faith* defend thee.
Thou hast at present, goodly hopes of him
Who lately did put on thy *Diadem*;
But know, that until thou reformed art,
Thou shalt in his Deservings have no part:
His Princely Vertues to his own avail
May prove, but they to profit thee shall fail.

His

His *Clemency* shall seem to thee severe,
His greatest favours injuries appear;
And when thy sins are fully ripe in thee,
Thy *King* and *People* both alike shall be.
Thou shalt have *Babes* to be thy *Kings*; yea worse,
Those *Tyrants* who by cruelty and force,
Of all their ancient *Liberties* will quite
Bereave their *Subjects*. They shall then delight
In their oppressing them; yet they who are
By them enslav'd, shall murmur, and not dare
To stir against them. By degrees they shall
Deprive them of their *Priviledges* all,
And force them (as in other Lands this day)
For their own meat, and their own drink to pay.
——————To such intents
Their *Nobles* will become their Instruments;
For men reputed of the noblest *Races*,
Will be expos'd gradatim to disgraces,
Dispoil'd of pow'r; and in their stead arise
A *Brood* advanced by *Impieties*,
By *flat'ry*, and by *brib'ry*, and by that
Which men of noble principles do hate.
Without desert (from beggarly possessions,
And *stemmes* obscure) they shall by their ambitions
Mount *Seats of Justice*, and those *Titles* wear
Which honor'd most in those Dominions are.
And having gain'd these *heights* hope to make strong
Oppressive Grandure, by encreasing wrong.
For, themselves, these will unto those unite,
Who to such *Dignities* pretend most right;
(With no less ill-deserving) and by such,
Destruction will be hastned forward much:
For these will *Kings* abuse, with tales and lies,
With feigned love, and servile flatteries,

Perſwading them, that they may juſtly make
Their *Will their Law*, and at their pleaſure take
(As warranted by their *Prerogatives*)
Their *Subjects goods*, their *perſons* and *their lives*;
And inſtrumental theſe will then become,
In practiſing to raiſe by ſome and ſome,
Their *Monarchies* to *Tyrannies*; yea, ſhall
Abuſe *Religion*, *Honeſty*, and all:
And ſhall to compaſs their Deſigns, deviſe
What ever may effect them, *Truth* or *Lies*:
Thoſe *grave deportments* which do beſt befit
The *Majeſty of States*, they ſhall omit;
Fawn or diſſemble, threaten, rail or ſtorm,
When they pretend *Abuſes* to reform:
And, in thoſe *High Courts* wherein ſober, grave
Admoniſhments or Cenſures men ſhould have
If they offend; they ſhall be taunted there,
Or ſcoft, or jeer'd, though innocent they are:
For in thoſe times (which nearer are then ſome
Do yet believe) ſuch *Rhetorick* will come
In practice; and *Law*, *Equity* and *Reaſon*,
For their defence be pleaded out of ſeaſon.
Folly will then ſeem *Wiſdom*, and go nigh
To bring contempt on all *Authority*.
The *Council-Table* ſhall a ſnare be made;
They againſt whom no juſt complaints they had,
At firſt Convention ſhall be urg'd to ſay
Such words, perhaps, ere they depart away,
As will expoſe their *Prudence* unto blame,
And make them guilty ſeem, who guiltleſs came.
All that which from the *People* they can tear,
Exact or borrow, ſhall be (as it were)
A *lawful Prize*, and taken from a Foe;
Few ſhall make conſcience what they *ſay* or *do*,

Injurious to another, ſo it may
Fulfil their *Luſtings* for the preſent day.
But to accompliſh it, they will endeavour,
Although they know it will undo for ever
Their own Poſterity, and ſtill perſiſt
In what will ruine their *ſelf-Intereſt*.
This, will by darkning their Intelligence,
Bring them to ſuch a *Reprobated ſence*,
And blind them ſo, that when an *Ax* ſhall be
Seen hewing at the Root of their own tree
By their own handy ſtroaks, they ſhall not grieve
For their approaching downfal; or believe
Their fall approaching (to aſſume that heed
Which may prevent it) till they fall indeed.
Thy *Princes*, *BRITAN*, in thoſe dayes will be
Like *roaring Lyons*, making prey of thee.
GOD ſhall deliver thee into their hands,
And they ſhall act their pleaſure in theſe Lands.
Thy *Kings*, as now thou wallowеſt in exceſſe,
Shall take delight in *Drink* and *Wantonneſs*.
They, who reputed are thy *Noble ones*,
Shall to the very marrow gnaw thy bones.
Thy *Lawyers* wilfully pervert thy *Lawes*;
They to the ruine of the *Common cauſe*,
Shall miſinterpret them, in hope of Grace
From them, who may diſpoile them of their place.
That, whereunto they are obliged both
By their profeſſed *Calling*, and their *Oath*,
They ſhall to put in execution fear,
And leave them helpleſs, who oppreſſed are.
Thy *Prelates* in the publick ſpoils will ſhare.
Thy *Prieſts*, in manners, as prophane appear
As the prophaneſt; and their *Propheſies*
And *Preachings*, mixt with Hereſies and Lies.

The *truths* they ſpeak, ſhall ſpoken be in vain;
So little *knowledg* ſhall with them remain,
That they ſhall cauſe the means of *Saving-grace*
To be remov'd unto another place.
Mark, BRITAN, what I have yet more to ſay,
And do not ſlightly paſs my words away;
But be aſſured, that when GOD begins
To bring thoſe Judgments on thee for thy ſins,
Which do portend a total overthrow,
Thy *Prophets* and thy *Prieſts* will ſtily ſow
The ſeeds of that *diſſention* and *ſedition*,
Which time will ripen for thy ſad perdition.
They who in former times were of thy *Peace*.
The bleſſed Inſtruments, will then encreaſe
Thy ſorrows; and as when of old the *Jews*
Their truth-preſaging *Prophets* did abuſe,
GOD ſuffered *Impoſtors* in his Name
To preach thoſe falſhoods which at laſt became
To them deſtructive: So, if thou go on
To make a ſcorn (as thou haſt often done)
Of thoſe who ſeek thy *welfare*, he will ſend
Falſe Prophets, who thy ruine ſhall intend;
Say nothing but what thou wouldſt have them ſay,
To lull thee faſt aſleep in thine own way.
If any *brain-ſick-fellow* (whom the *Devil*
Inſpireth) ſhall to thee intend what's evil,
And (heeding what thou art inclin'd unto)
Perſwades to that which may at laſt undo
Both *Prince* and *People*; thou ſhalt like and follow
His Counſels; thou that cover'd hook ſhalt ſwallow
Which will deſtroy both; and thine ignorance
For thoſe diſſervices, will him advance:
Whereas, if he who truly ſeeks thy Weal,
Inſpir'd with truth, and with a ſober Zeal,

Sha

Shall tell thee what concerns thy real good,
That *Messenger* shall stifly be withstood;
That *Seer* shall be charged not to see;
His *Message* shall displease, and slighted be;
Instead of good respect, he shall be sure
A *Prison*, or worse usage to endure;
To death, perhaps, condemned with disgrace
Among disturbers of the *Common-Peace*.
But not unless the *Priests* thereto consent;
For, in those dayes but few men innocent
Shall suffer in that mode by ought wherein
Thy *Clergy* hath not some way active been.
If ever in thy *Fields* (which GOD forbid)
The blood of thine own *Children* shall be shed
By *Civil Discord*, they shall blow the flame,
Which will encrease thy sorrow, and thy shame.
And thus it shall be kindled; when the times
Are nigh at worst, and thy *loud-crying Crimes*
Almost full ripe, the *Devil* shall begin
To bring strange *Crotchets* and *Opinions* in
Among thy *Teachers*, which will breed *dis-union*,
And interrupt the *visible Communion*
Of thy establisht *Churches*. In the steed
Of *zealous Pastors*, who their Flocks did feed,
There shall arise within thee, by degrees,
A *Clergy*, that will more desire to *fleeze*
Then feed their *Flocks*. A *Clergy* it shall be
Divided in it self; and they shall thee
Divide among them into several *Factions*,
Which will both rend, and fill thee with distractions.
All of those, in appearance, will pretend
GOD's *glory*, and to have one *pious end*;
But under colour of sincere *Devotion*,
Their *chief aim* will be temporal *promotion*;

Which

Which, will among themselves Dissentions make,
Wherein all sorts of people shall partake,
As to the *Persons*, or the *Cause* they stand
Inclin'd, through every quarter of the Land:
One part of these, will for *Preferment* strive,
By raising up the King's *Prerogative*
Above it self: They shall perswade Him to
More then by *Law* or *Conscience* he may do;
And say, GOD warrants it: His Righteous *Laws*
They shall pervert, to justifie their *Cause*,
With blushless impudency, they shall dare
Ascribe to *Monarchs*, things which proper are
To none but *Christ*; and mix their flatteries
With such like Attributes and Blasphemies,
As *Heathens* did, to make their *Kings* believe,
That whomsoever they oppress and grieve,
They do no wrong; and that one though oppressed
Should seek by their own *Laws* to be redressed.
Such *Counsel* shall thy foolish *Kings* provoke
To cast upon thee *Rhehoboam*'s yoak;
And they, not caring, or not taking heed,
How ill, that misadvised King did speed;
Shall multiply the causes of distraction!
And then, shall of those *Priests*, the other Faction
Bestir themselves. They will in outward shows,
Those whom I last have mentioned, oppose;
But, in their aimes agree, with lowly zeal,
An envious pride of heart, they shall conceal.
And, as the former to the *King* will teach
Meer *Tyranny*; so shall the other preach
Rebellion to the *People*; and then strain
The *Word* of God, *Sedition* to maintain.
Oh! therefore be thou watchful; and when here
Those *Lambs* with *Dragons Voices*, do appear;

Repent

Repent thy sins, or take it for a token
That such a Bulwark of thy *Peace* is broken,
As if it be not soon repaired, all
The grandure of thy Glory down will fall.
Beware then of those *Prophets* who will strive
Betwixt thy *Prince* and *People* to contrive
A *Breach*; and what event soever come,
Thy due *Allegiance* never start thou from.
For (their *Oppressions* though we may withstand
By pleading *Laws* or *Customes*) not a hand
Must move against him, but the hand of GOD,
Who makes the *King* a *Bulwark*, or a *Rod*,
As pleaseth him. Oh take therefore good heed
Ye *Subjects*, and ye *Kings*, what may succeed
By those Impostors, of the last, beware
Ye *Subjects*, for their Counsels wicked are;
And, though they promise *Liberty* and *Peace*,
Your *Thraldom* and your troubles they encrease.
Shun oh ye *Kings*, the first; for they advise
What wilf your *Crowns* and *Honours* prejudice.
When you suppose their *Prophesies* befriend you,
They shall but unto *Ramoth Gillead* send you,
Where you shall perish; and poor *Micha*'s word,
Though disesteem'd, more safety will afford.

This *Author* hath been censured, as having deviated from his *Principle* expressed in the last foregoing *Caveat*, when (upon their Command) he took up Arms with the *Long-Parliament*: But, he declared by the *Motto* in his *Cornet*, *Pro lege, Rege grege*, that he purposed nothing contrary thereunto, or against the *King*; and he is also sufficiently vindicated from that *aspersion*, by what he long since published to justifie both his *actings* and *intentions* under that *Power*, which was *called* and *authorized* both

by

by *King* and *people*, to regulate and settle their *joint* and *distinct Interests*.

After that, and the rest of the foregoing *Precautions* and *Predictions*, the said *Author* having considered this *Nation*, and how it had paralleled the *Jews* heretofore, he proceeded to declare what would follow thereupon, if they paralleled them also in their final obstinacy, *fol.* 269. *p.* 2.

What here is mentioned, if thou shalt heed,
Oh *BRITAN*, in those times that will succeed,
It may prevent much loss, and make thee shun
Those mischiefs, whereby *Kingdoms* are undone.
But, to thy other sins, if thou shalt add
Rebellion, as false *Prophets* will perswade
When that time comes, wherein thou likewise shalt
In thy profession, as to *GOD-ward*, halt;
Then will thy *King* and *People* scourge each other,
For their offences, till both fall together,
By weakning of their Pow'r, and making way
To their ends, who expect that fatal day.
Then shall *disorder* every where abound,
Justice or *Piety* be rarely found
Each man shall to his neighbour be a thorn,
By whom he shall be either scratcht or torn.
Thy *Princes* will to little condescend,
Save for accomplishing their own self-end,
Either in multiplying of their *Treasures*,
Or satiating of their fleshly *pleasures*.
Few *Causes* will without a bribe be tri'de,
Few *Friends* will in each other dare confide.
The *Parents* and their *Children* shall despise,
Hate or neglect each other. *She* that lies
Within her *Husbands* bosome, shall betray him;
They who the *People* should protect, shall slay them.

Old

Old Age shall honor'd be by few or none,
The *Poor* shall by the *rich* be trod upon;
Such *Insolencies*, almost, every where,
Shall acted be, that *good* and *bad* shall fear
In thee to dwell; and *wise men* to assume
The *Magistracy*, when that time is come,
GOD, shall then call, and whistle from afar
Those hither, who the most malicious are
Of all thine *Adversaries*; they shall from
Their dwellings, like a whirlwind, on thee come;
Sharp shall their Arrows be, and strong their Bow:
To thee their faces will as dreadful show
As roaring Lyons: They on thee like thunder
Shall furiously break in, and tread thee under
Their Iron feet. They shall devour thy *bread*,
And with thy *Flocks* both clothed be, and fed.
Their *Children* they shall carry from their own,
To *Countreys* which their Fathers have not known:
And thither shall such *mischiefs* them pursue,
That they who seek the *Pit-fall* to eschue,
Shall in a snare be taken: them who shall
Escape the *Sword*, a *Serpent* in the wall
Shall sting to death; and tho they have the hap
To shun a hundred Plagues, they shall not scape,
But with new dangers be still chas't about,
Until they shall be wholly rooted out.
The *Plow-man* shall be then afraid to sow;
Artificers their labour shall forgo.
The *Merchant-man* shall cross the Seas no more,
Except to flye hence to another shore.
The *stoutest heart* shall fear; the *wisest* then
Shall know themselves to be but foolish men;
And they who built and planted by oppression,
Shall leave their gettings to their Foes possession:

And yet GOD will chastise thee seven times more
With seven times greater Plagues then heretofore
For thy *Allies* their Friendship shall withdraw;
They, who of thy *Grandure* stood in aw,
Shall say in scorn, *Is this the Valiant Nation*
Which had throughout the World such Reputation
By *Victories on Land?* Alas! *are these*
The men, who were once Master of the Seas,
And grew so powerful? yea, that *petty Nation*
Which seem'd scarce worthy of thine indignation,
Shal slight thee too, and all thy former *fame*
Will be forgot, or mention'd to thy shame. *(Jews*

Mark how GOD's *Plagues* were doubled on th
When they his mild corrections did abuse.
Mark what at last upon their Land was sent,
And look thou for the self-same punishment,
Lest he in anger unto us protest,
That we shall never come into his rest.
For we have followed them in all their sin;
Such, and so many have our Warnings been;
And, if GOD still prolong not his compassion,
To us belong the self-same *Desolation.*
Then, *wo* shall be to them that heretofore
By joining *house* to *house*, expel'd the po're;
And *Field* have unto *Field* incorporated,
Till Villages were nigh depolulated.
For, desolate their *dwellings* will be made,
The *Lord* shall in their bowels sheath his blade;
And, they who have by their oppressive wiles
Erected *Palaces*, and costly piles,
Shall see the stones and timbers in the wall
Arise against them, and for vengeance call.
Then *wo* shall be to them that early rise
To eat and drink, to play and wantonnize,

Still

Still adding sin to sin: They the distress
Shall feel of *hunger*, *thirst* and *nakedness*;
And be the servile slaves of them that are
Their Foes, as to their *lusts* they captives were.
Then *wo* to them who *darkness* more have lov'd
Then *light*, and wholsom counsel disapprov'd:
For, they shall wander in a crooked path
Which neither light, nor end, nor comfort hath.
Then, wo to them who have corrupted bin,
To justifie the *wicked* in their sin,
Or, for a bribe the *Righteous* to condemn:
For, as the Chaff, a Wind shall scatter them,
Their bodies on the Dunghil shall be cast,
Their finest flow're be dust, their substance wast,
And all the *gawdy Titles* they have worn,
Shall but augment their sorrow, shame and scorn.
Then *wo* to them, who (when they were afraid
Of mischiefs threatned) sought unlawful aid,
Or, setting GOD's protection quite aside,
On their own strength and wisdom have reli'de.
For, he their foolish hopes will bring to nought,
Till all they fear, shall be upon them brought,
And, all their *wit* and *strength* shall not suffice
To heave that burthen off, which on them lies.
Because *fore-warnings* they do neither heed
Or mind, till GOD to execution doth proceed;
And of his *long-forbearance* careless are,
Till in *consuming fire* he shall appear.
Yet we still set far off the *evil day*,
In *dull security* we pass away
Our *precious time*, and with vain hopes and toyes
Build up a *trust* which every puff destroyes:
And therefore still when *healing* is expected,
New and unlook'd for troubles are effected.

We wisht for *Parliaments*, and them we made
Our GOD; for all the hopes that many had,
The mischiefs which we feared to prevent,
Was by the wisdom of a *Parliament*.
Well, *Parliaments* we had, and what in being
Succeeded hath, but greater disagreeing,
With greater *Grievances* then heretofore?
And reason good; for we depended more
On *second causes*, then on him who sends
What to our *evil*, or *well-being* tends.
Know then, that should our *Parliaments* agree
According to our wish, should our *Kings* be
So gracious, as to condescend to all
Which to the *Publike Weal* propose they shall:
Ev'n that *Agreement*, till our *sins* we leave,
Shall make us but *secure*, and help to weave
A *Snare*, by whose fine threads we shall be caught,
Before we see the mischiefs thereby wrought;
Whilst for *self-Interests* we chiefly seek,
By *Parliaments*, the *King* shall do the like;
Yea, till in mutual Aides we can agree,
And, our endeavourings unfeigned be,
In labouring for a *Christian Reformation*,
Each *meeting* shall beget a *new vexation*.

In the 191 *folio*, and in many following leaves, the *Prevarications* of *persons* in several other Callings having been mentioned, the *Author* added this and much more, in relation to the *Clergy*.

Nor came the *Priests* and *Prophets* much behind
The worst of these, but passe them in some kind;
For, though a learned *Clergy* now thou hast,
And *knowledge* is here lately much encreast;

Though

Though likewise, I believe thou hast in thee
Some *Pastors*, from a just reproof as free
As any *Nation* hath; yet thou hast more
Prevaricators now, then heretofore.
A *heap of Teachers* entertain'd thou hast,
Resembling *empty vapours*, or a blast
That breaths no comfort. What GOD never meant
They preach for *Truth*, and run e're they are sent.
The *Peoples* wounds they salve with pleasing speech,
When there's no peace at all, of peace they preach;
Or, like *Dumb Dogs* consume their time in sleep,
And some so *look*, that they affright the *sheep*.
Like hungry Curres they alwayes gormundize,
Yet never can their appetite suffize.
In *bribing*, and in hunting for *Promotion*
More is their *zeal*, and much more their *Devotion*,
Then to discharge their *Duty*. They delight
In *flat'ries*, and the fawningst *Parasite*
In all the Courts of *Europe*, cannot prate
More heath'nishly, or more insinuate
Then some of these, *&c.* ——————
There is no *Avarice* that theirs exceeds,
No *Malice* that a Mischief sooner breeds.
No *Pride* so surly as the *Clergy-pride*,
Except among the *Beggars* when they cri'de.
They, who a few years past would half have broke
Their Kindred to have purchas'd them a Cloke,
And in poor thred-bare Cassocks came to preach
Beneath an *Under-Curate*, and to teach
The Children of a *Farmer* for their meat,
And, scarcely worthy seem'd so much to get:
Ev'n some of these have so well acted out
Their parts, of seeming honestly-devout;

And have so quaintly humoured and pleased
The *present times*, that they at last have seized
On what they aim'd at, and now over-pe're
Their Heads, by whom they first advanced were.
And if you mark, how proudly now they bear
Their lofty heads, how insolent they are;
How barb'rously ingrateful unto those
By whom they from the Dunghil first arose;
How they at least neglect, if not contemn
Their old Friends, and betwixt themselves & them,
What distances they set, unto their Kin
How harsh, and how ill-natur'd they have been,
How peevish they are grown, and how unquiet;
How choice in their *Attendance*, and their *Diet*;
If it were well observed with what strain
Of Pride and Loftiness they entertain
Their *Brethren of the Clergy*, when they are
By their own *Officers* call'd to appear
Before their *Lordships*; with what *Pope-like* phrase
They seek to terrifie, and to amaze
Their humble *Suppliants*; how on those they play,
Who their *Superiors* were the other day.
Were these things heeded, with some passages,
Which name I could, as worthy heed as these:
A man would hardly think that these had been
Those *Priests* whom they a while before had seen
So beggarly, and so expos'd to scorn,
But, that they had at least been *Prelates born*,
Few could have else thought that these men are they
Who lately did so bitterly inveigh
Against that *Pride Episcopal*, &c.

O Lord! awaken those, I humbly pray,
Whom Pride and Vanity hath led away.

And,

And, oh ye *House of Levi*! warning take ye,
Lest GOD, for times to come, examples make ye;
As he that *Clergy* an example made,
Whose monstrous Pride, the Age foregoing had
So great a fall. The *Priests* and *Prophets* sin
Was signal in the bringing those *Plagues* in
Which overwhelm'd the *Jewish Commonweal*:
And, if what's threatned GOD shall not repeal,
Your sins will be the means to hasten hither
That *Vengeance* which will ruine all together, *&c.*

Excuse me worthy *Prelates*, &c.

By these last *words*, whereby the *Author* begins to plead an excuse for his sharp Reproofs, it appears he at that time thought not *Prelacy* to have produced such evil *Consequents* as he now doth; for he did not then (nor now) conceive that *Episcopacy* gives to the *Ministers* of the *Gospel* a precedency of *Dignity* before their *fellow-Commissioners*, but a preheminence of *Order* onely: And of that Judgment he believes those *Bishops* to have been, who underwent *Martyrdom* for Conscience sake, and owned the title of a *Prelate* in no other sense then he intended it, who thinks the Office of a *Bishop* to be a *Divine Institution*, being regulated, and the *persons* qualified according to St. *Paul's* Character, 1 *Tim.* 3. This *Precaution* being added, the Abreviation of his *Remembrances* thus goes on.

Believe it, *BRITAN*, howsoever some
(Who should forewarn thee of what is to come)
Endeavour to perswade thee that thou hast
A *hopeful time*, and that the worst is past;

I will be bold to tell thee thou hast nigh
Out-worn GOD's patience by impiety.
But, what am I, that me thou shouldst believe,
And unto my *Predictions* credit give?
It may be, this adulterous generation,
Expects *fore-tokens* of their *Desolation*;
And therefore, I will give them *signes* of that
Which they are now almost arrived at:
Not *Signes* so dubious as were some of old,
Whereby the *Jews Destruction* was foretold;
But *Signes* as evident as are the day,
For what the *Prophets* heretofore did say,
Jerusalem's destruction did foreshew,
They spake to every *State* that should ensue.
And that they nought of *her*, or *to her* spake,
For hers alone, but also for thy sake.

In the 269th folio of the *Remembrancer*, and in the Eight pages next following it, are *Ten Signs* recorded, grounded upon the *holy Prophets*, as presignifying the desolation of those *Kingdoms* and *Republicks*, which should parallel the *Jewish Prevarications*; to the perusal whereof, the *Reader* is referred, to shorten this *Collection*, and onely the last of these *Ten Signs* is here inserted.

The last *black Sight* that I will now repeat,
Which doth to *Kingdoms* desolation threat,
Is when the hand of GOD Almighty brings
A *People* unto bondage to their *Kings*.
I say, when their own *King* shall take delight,
Those whom he should protect, to rob and smite.
When they who feed the *Flock*, the sheep shall kill
Devour them, and suppose they do not ill.

Whe

When th is,h *Britan*, ſhall befall to thee,
An evident *Prognoſtick* it will be
Of GOD's diſpleaſure, and a certain token
Thou by a *Foreign* Pow'r ſhalt be broken,
Or, by thine own *divided ſtrength* at home,
Which will the more deſtructive Plague become.

GOD will (unleſs we ſhall repent) perchance,
In time to come, a *Shepherd* here advance,
Who ſhall not plead for what his *young men* ſay
Is his; but, take the ſame perforce away.
An *Idol-ſhepherd*, who ſhall neither care
To find or ſeek out thoſe who ſtraying are;
Nor feed the *Lambs*, nor cure what hath a wound,
Or cheriſh thoſe who firm to him are found:
But take the *Fatlings*, rob them of their fleeces;
Devour their fleſh, and break their bones in peeces.

I might more *Signs* then theſe, enumerate,
To ſhew GOD's patience is nigh out of date.
But, theſe are *Signs* enough, and ſo apparent,
That twenty more will give no better warrant
Of what will come; yet, if theſe falſe appear,
That's one *Sign more* of what is drawing near.
Be watchful therefore, whilſt it is to day,
And let no good occaſion ſlip away. (them
Now rent your hearts, ye *Britans*, waſh and rinſe
From all corruptions, from all evil cleanſe them;
Go offer up the pleaſing Sacrifice
Of *Righteouſneſs*: From *folly* turn your eyes,
Seek *Peace*, and follow it with ſtrict purſuit,
Relieve the *needy*, *Juſtice* execute;
Refreſh the *weary*, right the *fatherleſs*,
The *ſtrangers* and the *widows* wants redreſs,

Give *praise* to GOD for all; with lowly faith
On him depend; mind what the *Spirit* saith.
Remember what a price your *Ransome* cost,
And now redeem the time that hath been lost.

It was feigned, That a *Shepherd* said of what had misbefallen to him, *Sæpe nobis malum hoc prædixit ab Ilice Cornix*,

A Raven from a *Holly tree*
Did oft presage this ill to me.

And perhaps, upon the perusal of this *Review*, this Author will be likened to those *Ravens*, which presage nothing but *mischief*; for, some have said already, That he hath been a *troubler of the people*; and as *Ahab* said *Micah* did of him, That he predicted no good to this *Nation*; but it is apparently false; for he hath *conditionally presaged* as well *Mercies* as *Judgments*, intermixing *Threatnings* and *Promises* fore-declared by his *Prophets*, to prevent what is pronounced against wilful Transgressors; seasoning all his *Predictions* with many *Precautions* and *Exhortations*, to beget and confirm true *Faith* and *Penitence*; such as these next following.

Return, return thou, oh back-sliding *Nation*,
And let thy tears prevent thy desolation.
As yet thou maist return, for GOD's *embrace*
To thee is open, if thou shalt have grace
To give it meeting. Thy *repentance* may
Prevent the future Mischiefs (which this day
Are threatned) if so be thou shalt in time
According to thy pow'r comply with him.

For

For, thereupon his dreadful *Judgments* all
Predicted here, to *Mercies* change he shall.
I cannot say, it shall excuse thee from
All *Chastisements*, so that no blow shall come:
But, of thus much thou may'st assured be,
That ev'ry *Judgment* then, which falls on thee,
Shall be a *Mercy*, if he shall not stay
What's threatned, now, the stroke which he doth lay
Will fall the lighter, and produce a blessing,
Thy future happiness much more encreasing
Then all the great *prosperity* and *rest*
Which hath long time together been possest.
Yea, *BRITAN*, if thou timely shalt reform
Thy *manners*, it will stop the *dreadful storm*
Appearing now, and they who triumph would
Thy utter desolation to behold,
Will either change their minds, or live to see
The *Judgments* which descending are on thee,
Remov'd to them; for, when from sin men cease,
GOD makes their *Enemies* and *them* at peace.

Then, thou shalt have again in thy possessings
All *inward Graces*, and *external Blessings*;
Thy *Herds* in ev'ry Pasture safe shall feed,
Thy *Soile* shall plentifully encrease thy seed:
Thy *Flocks* good *Shepherds* shall not want, or meat;
Clean Provender thy stalled beast shall eat.
There shall be *Rivers* in thy *Dales*, and *Fountains*
Upon the top of thy most barren *Mountains*,
The *Moon* shall cast upon thee beams as bright
As did the *Sun*; and with a sevenfold Light
Thou shalt be blessed. He that *Raigns* in thee
Shall neither jealous of his *People* be,
Nor they of Him; but he by *Righteousness*
Shall with the *Peoples Love*, the Throne possess;

And to each other, both as kind appear
As *Loving Parents* and good *Children* are.
Thy *Magistrates* with wisdom shall proceed
In all things, by them acted or decreed.
As *Rivers* are to places over dry;
As *Harbours* when winds blow tempestuously;
As *shadows* when we are oppresst with heat;
As to the hungry stomack, *wholsom meat*;
So acceptable shall thy *Rulers* be,
When GOD shall find true *Penitence* in thee.
Thy *Priests* shall preach truth onely in thy Temples,
And make it fruitful by their *good examples*.
Christ with his *Righteousness* shall them array,
And they shall guide thy footsteps in his way;
Thine *eyes*, which are now blinded, shall be clear;
Thine *ears*, at present deafned, then shall hear;
Thy faultring *tongue* speak timely truth and plain,
Thy *heart* true understanding shall retain;
Peace will return, no lab'ring man shall want
A blessing on what he doth sow or plant.
Thy *poorest people* shall at full be fed,
The *meek men* of no *Tyrant* stand in *dread*.
Thou shalt have *Grace* and *Knowledg* to avoid
What may bereave the *Mercies* yet enjoi'd.
All promis'd Blessings, GOD upon thee shall
Confer, and hear thee still when thou dost call.

These and many other *Mercies*, as well as *Judgments*, were *conditionally predicted* in the said *Remembrancer*, upon several occasions; to the perusal whereof more at large, the *Reader* is referred, this being but a *Breviate*, to make this *Generation* the more heedful thereof. To which end here shall be likewise added a part of what the *Author* expressed in the

the concluſion of that Book, touching his Reſolution to diſcharge his duty, and depend on GOD alone for protection and ſupply in all ſtraits whatſoever; which Reſolution was expreſſed in theſe words, *fol.* 284.

So now, though not ſo fully as I ought,
My *Vow* is paid, and to concluſion brought
This Work, for which GOD pleas'd my life to ſpare,
When Thouſands round about me ſlaughter'd were,
And live or dye, I care not, for I ſee
But little uſefulneſs henceforth of me.
Yet ſince none knows what GOD will call him to,
I'le not ſay abſolutely what I'le do
Or not do; though I now intend no more
To exerciſe my *Muſe* as heretofore:
For if this profit not, I think in vain
I ſhall hereafter touch this ſtring again.
If theſe do not prevail, I ſhall ſuppoſe
Words are not wanting here ſo much as *Blows*;
And that the filthy will be filthy ſtill,
Till they the meaſure of their ſins fulfill;
Or, till GOD ſhall, to free us from pollution,
Proceed to ſome unuſual execution.

Fol. 285. *Pag.* 2.

My outward hopes have not my tongue unloos'd,
Nor can my mouth by outward fears be clos'd:
What I would do, is done, and I am eas'd,
And glad, however others will be pleas'd.
Let them who ſhall peruſe it, *praiſe* or *laugh*,
Revile, or *ſcoff*, or *threat*, or *ſwear*, or *chafe*,
All's one to me, ſo I *within* am ſtill,
Without me, let men make what noiſe they will.

For,

For, I am ſure, though they my fleſh confound,
What I deſire to ſave, ſhall be kept ſound;
And, likewiſe know, that nor the brutiſh rages
Either of *this*, or of *ſucceeding Ages*,
Shall root this *Poem* out; but that to all
Enſuing times, the ſame continue ſhall,
And be peruſed in this Land, as long
As here they ſhall retain the *Engliſh tongue*;
Or whilſt there ſhall be *ſinners* and *offences*,
Diſorders, *Diſcords*, *Warrs* and *Peſtilences*.
And if our groſs ſins we depart not from,
Before the day of our deſtruction come,
This *Book* ſhall to the times enſuing ſhow (throw,
What *Crimes* they were that wrought our over-
And teſtifie to others, for their learning,
That *Vengeance* ſeiz'd us not without *fore-warning*.

After the *Author's* inſiſting upon many other particular circumſtances in the pages next following, to make his *Precautions* and *Predictions* the better heeded, he thus proceeds.

The *King* hath ſhown me favour. At this hour
I do not know that living man whoſe Pow'r
Or Perſon I envy or diſaffect;
Or whom, of any malice I ſuſpect
To me or mine: With me all thoſe are friends
Who were at odds; and to obtain my ends
In my *Affairs*, I never had a day
So probable as now, if I would ſtay.
This *Meſſage*: And this peradventure ſhall
My hopes defer, or quite deſtroy them all.
Yet, is this bluntly told, that you may ſee
My *hopes* were greater then my *fears* could be:

And

And that it may be known my heart disclaims
All those *poor ends* at which some think it aims.
Such arguments and words, therefore, as may
Anticipate, I here before-hand say,
Not that I think it possible by them,
To work on those who will this *Book* contemn,
(For 'tis not in the pow'r of Argument
Or words, to make the wilful provident)
It lieth not in *serious protestations*
To nullifie malicious Combinations,
No, nor in *Miracles*, till GOD shall please,
Who of all hearts doth keep the Locks and Keyes.

I therefore these *Precautions* do insert
To evidence the hardness of his heart
Who shall be obstinate, and fore-declare
Those things that shall be done, ere done they were,
That men may know, when they are come to pass,
Nought did succeed but what expected was;
And that the better working this may have
On those who shall GOD's *Messages* receive
By this *Remembrancer*: for he hath sent it,
Though I who am unworthy, do present it.
This misadvisedly compos'd I not,
Nor was it by a *Miracle* begot;
To fit me for this purpose, I have thrice
Imprisonment endur'd, *Close Prison* twice:
Much trouble on my first *Essayes* ensu'd
Through want and scandals, not a few I shrew'd;
And being guarded by GOD's Providence,
Was lately carried through the *Pestilence*;
Both saw and felt what *Nature* doth abhor,
To harden me, and to prepare me for

This *Message*. Therefore they who dream they shall
With frowning looks, or big words me appale,
Must look more grim then *Death*, more ugly far
Then *Vizards* or the Devils Pictures are;
Breath stronger poyson then a *Plague-fill'd Grave*
And stamp, and roar, and tear, and rage, and rave
More dreadfully, and louder then a man
Infected with six *Pestilences* can:
Else, I to play with terrors being born,
Shall slight them, and laugh all their rage to scorn:
Yet, I am naturally (and I do
Ingenuously confess it) subject to
Such *fears* and *passions* as make better men
To startle from their duties now and then.
By what is done, may troubles come upon me,
But not performing it, had quite undone me;
Since I deterred by what might befall me,
Had that neglected, whereto GOD did call me:
For, of his *calling me* the meanes and ways
Whereby he did my weakness thereto raise,
Unquestionable Evidences give;
And they who do not, yet the same believe,
Will think so too, perhaps, when they shall see
Themselves assaulted with new *Plagues* to be.
This I believing, and considering
What *hazard* that neglect therewith might bring,
And what assurances I did possess,
I had contracted a *grand guiltiness*
By disobeying; and more had therein
Transgressed against God, then by a sin
Against the *State*, though such *Truths* utter'd were
As they shall most displeasing be to hear.
What ever others think, this is my fear,

And to my Soul so terrible a thing,
The wilful disobeying that great *King*
Appears to me, that I should never sleep
In peace again, if silence I should keep:
Now therefore, neither all the *Royal Graces*
Of *Kings*, nor Gifts, nor honorable places
Shall stop my mouth; nor will I smother this,
Though *twenty Kings* had sworn to make me kiss
The Gallows for it, lest my *Conscience* should
Torment me more then all men living could:
Yea, though this did proceed from *Ignorance*
Or *Fancy*, as it will be thought perchance;
Yet, since that *Fancy* may present to me
As hideous *frights* as things that *real be*,
I'le rather hazard twenty deaths to dye,
Then to be tortur'd by my *Fantasie*,
For, I had rather in a Dungeon dwell
Five years, then in my soul to feel a Hell
Five minutes; and whilst GOD and bare Friends,
I shall not care how many this offends.

Now because this *Remembrancer* was long ago im-
printed, and is not easie to be gotten, the *Contents*
of every *Court*, as they were at first published,
are here inserted, that the general scope thereof
may be known to them who desire it.

The Contents of the first Court.

OUr *Author* first with GOD begins,
Describes his anger for our sins,
Of all his *Judgments* matter makes,
Declares how *Mercy* undertakes
The pleading of this *Kingdoms* Cause,
To bring GODs wrath unto a pause;
And (for the *common Reader*) suites
High things, with lowly Attributes.
Then steps into a praiseful strain
Of *Charles* His new-beginning Reign;
Emplores, that well succeed it may,
And for His Weal makes Mercy pray.
He *Justice* also introduces,
Complaining on our gross abuses;
Who proveth so our sinful *Nation*
To merit utter *Desolation*,
That all GODs *Plagues* had us enclos'd,
If *Mercy* had not interpos'd.

But, after pleading of the *Case*
With *Justice*, *Mercy* doth embrace,
Who (that our sins may punish't be)
To send the *Pestilence* agree;
Their other *Plagues* a while suspending,
To prove how that will work amending.

The Contents of the Second Canto.

Our *Muse* defends her lowly stile,
And (having flown aside a while)
Tells how the *Plague* first entred here,
What Means to stay it practis'd were,
Some vulgar *Tenents* are disputed,
Some rectified, some refuted.
She from the *Nature* and the *Cause*
Of that *Disease*, conclusions draws;
Declareth how it runs and creeps,
And what uncertain paths it keeps;
How long *strict Orders* useful stood,
The fruit of *Christian Neighbourhood*:
And many other things betwixt
These mentioned, are intermixt.
She sheweth (also) means assured,
By which this *Mischief* may be cured:
How to apply that means, how those
Who use it, should themselves compose:
How violent the *Plague* did grow,
Who from it might, or might not go:
How much 'twas feared, how men fled;
How ill, in flying, many sped:
And lastly, (as occasion moves)
She *grieves*, she *counsels*, and *reproves*.

The Contents of the Third Canto.

The *House of Mourning*, which most fear,
(And flye so much) is praised here.
It shews, that outward *Joyes* and *Care*,
Nor meerly good, nor evil are,

But things indifferent, which the *wise*
Nor over-praise, nor under-prise.
The strife within our *Authors* breast
About his *stay*, is next expresst.
Then doth it orderly recite
What *Reason* argu'd for his flight;
What *Faith* alledged to reprove
The Motives urging his remove:
What *Arms* for him she did prepare
To hide the shock of *Death* and *Fear*.
What proof she to his *Conscience* made,
That he a *lawful calling* had,
In midst of this great *Plague* to tarry,
By *Warrant extraordinary*.
What, thereupon he did conclude,
What *Joy* and *Confidence* ensu'de:
How much this Favour he doth prise
Above Earths glorious'st Vanities:
How he his time desires to spend;
And so this *Canto* hath an end.

The Contents of the Fourth Canto.

Our *Muse* in the Fourth *Canto* writes
Of Melancholly thoughts and sights:
What *Changes* were in ev'ry place,
What *Ruines* in a little space:
How *Trades*, and how *Provisions* fail'd,
How *Sorrow* thriv'd, how *Death* prevail'd;
And how in triumph he did ride,
With all his *Horrors* by his side.
To *London* then she doth declare
How suiting her *afflictions* were.

To former *Sins*; what good and bad
Effects this *Plague* produced had:
What Friendly *Champions*, and what *Foes*
For us did fight, or us oppose:
And how the greatest *Plague* of all
On poor *Artificers* did fall.
Then from the *Fields* new grief she takes,
And useful *Meditations* makes:
Relates how slowly *Vengeance* came,
How GOD forewarn'd us of the same:
What other *Plagues* to this were joined:
And here and there are interlined
Upbraidings, *Warnings*, *Exhortations*,
And pertinent *Expostulations*.

The Contents of the Fifth Canto.

The *Author* justifies again
His *Method*, and his lowly *strain*.
Next, having formerly made known
The *common Fears*, he tells his own:
Shews with what thoughts he was diseased,
When first the *Plague* his Lodging seized:
Of what GOD's *Justice* him accused:
Upon what doubts or hopes he mused:
On what, and how he did resolve,
And who from *Death* did him absolve.
The *Plagues* encrease he then expresseth,
The *Mercies* of the LORD confesseth:
Emplores that he himself may never
Forget them, but be thankful ever:
Then mounting *Contemplations* wings,
Ascends to high and useful things.

From

From thence his *Muse* is called down,
To make Great *Britain*'s errors known;
Wherein, he doth confess a failing;
And (his infirmities bewailing)
Is fitted and resolv'd anew,
His purpos'd *Message* to pursue:
And, having first anticipated,
His *Arrant* is in part related.

The Contents of the Sixth Canto.

The *Poet* (weighing well his *Warrant*)
Goes on with his enjoined *Arrant*:
Impartially he doth relate
This *Islands* good and bad estate:
What several sins in her have place;
How gross they are, how they encrease
He also tells, and then he shews
That nor the *Gentiles* nor the *Jews*
Were check'd or plagu'd for any Crimes,
Which are not reigning in these times.
Next that, he boldly doth approve
The course in which our *Nobles* move:
Derides their folly, blames their sin,
And warns what danger they are in.
Our *Gentry* then he reprehends,
Their foolish humours discommends:
And (having brought them to their sights)
Upon the guilty *Clergy* lights:
On *Lawyers* that abuse the *Laws*;
On *Officers*, and on the Cause
Of most *Corruptions*: Last of all
On some Enormities doth fall,

Which

Which are in *Court* and *City* found,
And runs this *Canto* there on ground.

The Contents of the Seventh Canto.

First, of *himself* he somewhat speaks:
Then of the *Cities* Errors makes
A larger *Scrowl*; and therewithal
Inserts Abuses general.

He shews, by reason of her sin,
What Misery this Land is in:
What ill success, and what dishonor
Is, for her follies, come upon her
In Foreign parts, and here at home:
How sensless also, she's become.
What several wayes against this *Land*,
GOD hath of late stretcht out his hand:
And how the blame of what's amiss,
From one to th' other shifted is.

By many *Symptomes* he declares
How sick this *Commonweal* appears.
Disputes the late Distemper bred
Betwixt the *Body* and the *Head*,
And layes the blame where lye it should;
Yet therein proves not over-bold.

Then aims he at some imperfections,
In *Burgesses*, and their *Elections*;
And, briefly pointeth at the way
By which our Cure effect we may.

The Contents of the Eighth Canto.

Our *Poet* having toucht again
What frailties in himself remain;

Declares,

Declares, that many *Plagues* do steal
As well on *Church* as *Commonweal*;
Relates what *Crotchets* do possess
Some who *Righteousness* profess:
What noisome *Plants*, what *Tares* and *Weeds*
Are sprung to choak the *holy Seeds*;
What feigned *Zeal* and affectation
Hath fool'd this *formal Generation*:
And, how from some, great scandal grows,
Who bear the *Keyes* that *bind and loose*.

Next, he delivereth *Predictions*
Of *Plagues*, of *Sorrows* and *Afflictions*,
Which on this *Island* will descend,
Unless our manners we amend,
And whensoever *Civil Jarres*,
Or mischiefs, by the rage of *Warres*
Oppress this *Realm*, his *Muse* doth show
Who shall occasion it, and how.
Which fearful *Judgment* to prevent,
He calls upon her to repent;
By *ten apparent Signs* hath shown
GOD's Patience nigh expir'd is grown.
Then for the *Publick Weal* he prayes,
Then for *himself*, and there he stayes.

The

The Author's Motto, Nec Habeo, nec Careo, nec Curo, *Imp.* 1618.

THE said *Motto*, and the *Descant* thereupon, may perhaps appear to some *Readers* a careless, rather then a serious Composure, because expressed in an unusual and extravagant *strain*. Nevertheless, it hints many good Principles, which the *Author* thought would be best insinuated in that *Mode*; and he was not therein deceived; for, it then so well pleased, that about thirty thousand Copies thereof were imprinted and published within a few months. The Book is so common, that no more shall be here mentioned, but a few lines out of the *Descant* upon the last *word*, wherein is a passage relating to an over-curious *Inquisitiveness* after *Things to come*; and wherein is implicitely wrapt up a *Prediction*, which may be considerable. The words are these:

I do not care to be inquisitive,
How many months or weeks I have to live:
For, 'tis unlikely I shall better grow
When I my self to be long-liv'd, do know,
If I dare act a wickedness, and yet
Know I may dye whilst I am doing it.
Let them whose brains are crackt with that Disease,
Depend upon their *Ephimerides*,
Search *Constellations*, and themselves apply
To find the *Fate* of their *Nativity*;
I'le seek within me, and if there I find
The *Stars*, that should illuminate my mind,

Rise far, and seasonably me direct
Through my Life's Progress by a good *Aspect*;
And, in *Conjunction*, shall discover there
True *Piety*, and *Honesty* sincere
Confirm'd in me (by those Influences
Which *Grace* to regulate our course dispences)
I'le fear no Fortunes, whatsoe're they be,
Nor much care what the *Stars* portend to me:
For, he who to this *state of Grace* attains,
Above the pow'r of *Constellations* reigns,
And gets a *Resolution* therewithall,
Which fits him so for what e're may befall,
That he becomes a happier man then he
Who can but tell what shall *hereafter* be.

I start not at a *Fryers* prophesie,
Or, those with which we *Merlin* do belye:
Nor am I frighted with the sad Narrations
Of any near approaching *Alterations*:
For, things have ever *chang'd*, and ever shall,
Until there doth a *Change* run over all:
And he that bears an *honest heart* about him,
Needs not to fear what *Changes* are *without* him.

The *Eastern Kingdoms* had a time to flourish,
The *Grecian Empire* rising, saw them perish:
That sunk; and then the *Roman Pride* began,
Now bounded by the Race of *Ottoman*:
And, if *Vicissitudes* a *Round* must run,
Till all things end where they at first begun,
What is't to me, who peradventure must
E're that befalls, be mouldred into dust?

What if *America*'s large Tract of ground,
And all those *Isles* adjoining, lately found,
(Which we more truly may a *Desart* call,
Then our well-till'd and civilized *Val-*)

What

What if now there, that *Wilderneſs* doth lye,
To which the *Woman* and her *Son* muſt flye
To ſcape the *Dragons* fury? and there 'bide
Till *Europes* thankleſs *Nations* for their *Pride*
And other crying ſins, o'rewhelmed be
With ſuch like Barbarouſneſs as there we ſee.
If thus GOD pleaſe to do, and makes our ſin
The means of bringing thoſe rude *Nations* in
To be his *People*, (as vouchſaf'd it was
The *Gentiles* calling ſhould be brought to paſs
When he caſt off the *Jews* for unbelief)
Why ſhould his pleaſure be to me a grief?
Oh! let his *Name* on Earth more honor'd grow,
Although my *Ruine* helps to make it ſo.

Campo-Muſæ, *or*, *Field-Muſings*; *Imprinted* 1644.

THis *Poem* was written whilſt the *Author* was in *Arms* for the *King and Parliament*, to reunite them, not to divide them, as appears by this *Impreſs* in his *Cornet*, under the figure of a *Sword* and *Pen*, *Pro Rege*, *Lege Grege*. It was partly compoſed to vindicate himſelf from their Aſperſions, who imputed unto him the *deſerting* his *Principle* relating to the *Royal Power*; and partly to evidence, That he had neither *actually* or *intentionally* infringed it. But many other particulars were thereby offered to conſideration, whereof ſome are here abreviated.

The Contents of the said *Field-Musings*.

A Question *presuppos'd, the* Muse
Makes Answer, *and her* Freedom *shews.*
Tells with what heart, with what intent
This War *her* Poet *underwent:*
Avers that Reason *and the* Laws
Will justifie him in his Cause.
The Publick streights *he doth expresse,*
Lamenteth, and implores redresse.
Fights Combats with Dosive Reason,
His Party *to acquit from Treason;*
Them he encourageth to do
What GOD and Reason *calls them to.*
Then mentioning a Voice of Peace
That she hath heard, and there dooh cease;
Intruding, ere she doth proceed,
To make some proof how this will speed.

Having touched upon many *Omissions* and *Commissions* which occasioned several *Expostulations*, *Caveats* and *Predictions*, (to which the *Reader* is referred) this follows, *pag.* 20.

Our speedy *Reconcilement* hasten shall
The *Churches Triumph*, and Great *Babels fall.*
Her date is near, if I aright have hit
The meaning of the *Number*, left to be
A trial and probation of their *Wit*
Who seek the fall of *Antichrist* to see.
He is, with his *Partakers*, at this day
In publick and in private carrying on
The cunning'st plot which they have yet to play,
And when that's acted out, their Play is done.

Till

Till then their *Fraud* will ſo ſome *Saints* beguile,
That *they* to their *Deſign* will furth'rance bring;
Yea, they ſhall help promote it for a while,
Who favour nor the *Perſons*, nor the *Thing*.
But, leſt your hearts may faint by long delay,
Heed for your comfort what my *Muſe* will ſay.

That Year in which *Rome*'s long-liv'd Emperie
Shall from the day in which it was at height,
Sum up M, D, C, L, X, V, and I,
In order as theſe *Letters* here incite,
That *Year*, that *Day*, that *Hour* will put a date
To her Uſurped *Pow'r*, (reſerving neither
Top, *Root* or *Branch* of that accurſed *State*, (*ther*.
Nor *Hand*, nor *Body*, *Limb*, *Horn*, *Claw* or *Fea-*
For here are all the *Numerals* of *Rome*
In *order*, as they are in *valuation*,
And cannot make a leſs or greater ſum,
Without *diſorder*, *want*, or *iteration*.
Nor ſhall it longer ſtand, or ſooner fall,
If I miſtake not him who governs all.

In *number*, *weight* and *meaſure* worketh he,
Allotting to each man the bound and ſeaſon,
Which may both correſpond with his *Decree*,
And ſomewhat alſo ſuit with *humane Reaſon*.
In *Egypt*, thus a certain time to ſtay
Was to the Seed of *Jacob* there aſſign'd;
Thus likewiſe to a fore-appointed day
The Reign of *Baltaſhazer* was confin'd;
Thus from the time of *Daniels Supplication*,
The time when *Chriſt* ſhould come, foretold appears
To be a *preordained Limitation*,
Until the end of *Seventy weeks of years*.

And

And thus *Rome's* declination may (no doubt)
Be numbring till her *Numerals* are out.

Two famous *Numbers* are in them contain'd,
The first declares the length of time wherein
The Devil was by Providence restrain'd
From setting up the *Mystery* of sin:
The later is the *number* of the BEAST,
Which when the *LETT* was taken quite away,
(Whereby he was a thousand years suppreſt)
Doth number out his *Kingdom* to a day.
It is the *number* of the *Name* or *Pow'r*
Ev'n of a *Man*, of that *Mysterious Man*,
By whom that Mysterie is at this hour,
Continu'd, and by whom it *first began*.
And, he that can begin the *Thousandth year*,
Shall find the Ruine of both *Beasts* is near.

To search that out, it seems not hard to me,
Who do believe, that when of her *chief sin*
Rome to be guilty did appear to be,
Her *declination* did then first begin.
And sure, of all her *sins* the greatest Crime
Was, crucifying of the *Lord of Life*,
And her *unjustly persecuting them*
Who tendred *Saving-Grace* to their belief.
Then, I presume, she first to fall began,
And, that GOD *measur'd, weigh'd*, and *numbred* out
How many backward rounds her wheel should run,
Before it should the last time turn about.
Thus in those *numerals* which are her own,
Join'd all together, was her *Fate* writ down.

To

To bring to pass that *work* there was a LET
To be remov'd, of no mean consequence;
Which was removed at the time fore-set,
And her new off-spring hath reign'd ever since.
But with exceeding infamy and scorns,
The *Beast*, which now so powerful seems to some,
Shall lose his *Head*, and moult away his *Horns*,
And to the world a laughing-stock become.
Then many *Juglings* hitherto conceal'd,
(And which to blind the heedless *Christians* eye,
In *seven dark Mysteries*, have long been seal'd)
Shall to the faithful soul uncover'd lye.
That *Kingdom* which the *Jew* did long ago
Mould out according to his erring brain;
(And whereof many zealous *Christians* too
Unwarrantable *Fancies* entertain.):
That *Kingdom* (whereof now in *types* we hear)
Shall to the world *essentially* appear.

Be patient therefore, ye that are oppress;
This *Generation* shall not pass away,
Till some behold the downfall of that *Beast*,
Which yet among us with his *Taile* doth play.
Then will the *Lamb* of GOD begin to take
The *Kingdom* to himself, and ev'ry *King*
That of his *Right* shall Usurpation make,
To *Judgment* and *destruction* he shall bring.
No *Kingling* then, assume the boldness shall
Blasphemously (for know it is no less)
To stile himself the *King Catholical*,
As if Earths Universal Globe were his;
For, though another hath Usurpt thereon,
That title doth belong to *Christ* alone.

And,

And, 'tis no wonder if the *Potentates*,
Kings, and the *Rulers* of this world combine
By Policy to strengthen their Estates,
And with the *Beast*, with *GOG* and *Magog* join.
No marvel if enraged they appear,
Through jealousies, and fear of losing that
By which their *Pride* and *Lusts* maintained were,
And which base *fear* and *flat'ry* first begat:
For all those *Kingdoms* and those *Empories*
Throughout the world, which their beginning took
By *humane wit*, *fraud*, *force* and *tyrannies*,
Shall pass away, and vanish into smoak.
An *Army* whereof here's yet little hope,
Shall wrest the *Scepter* both from *Turk* and *Pope*.

Religion, and meer *shews of Piety*,
Have been so long the Masks of base Designs;
The great *Vicegerents* of their *Deity*,
Have made such *Polititians* of *Divines*;
And these together, have so fool'd and cheated
The Consciences of persons well inclin'd,
That, of all *Freedoms* they are nigh defeated,
Belonging to the *Body* and the *Mind*;
Yea, they have so mock't GOD, and on his *Throne*
And his *Prerogative* so far encroach't,
That, of his *Honour* being jealous grown
Much longer bear he will not such reproach.
But, to the *Saints* their *Liberties* restore,
And give those *Kings* their portion with the *Whore*.

D'ye startle at it, as if I had spoke
High Treason? or, as if what I now say
Without a *warrant* I had undertook
To publish, as perhaps you think I may.

If

If so, know, that I had this *Information*
Not from a *private Spirit*, but from his
Well known and unsuspected *Revelation*,
Who to his *Church* long since revealed this.
They who will to the *Lamb* their Crowns resign,
And shall (the *Beast* opposing) be content
To reign according to *Christ*'s Discipline,
(And his Command) shall keep their *Government*.
The rest cast off, shall wail and curse their birth,
With *Tyrants*, and the *Merchants of the Earth*.

Christ and his *Law* shall then bear all the sway,
By *Governments*, resembling that perchance,
For which the *Jews* GOD's yoke did cast away,
The *Kingship* of the *Gentiles* to advance.
And as his *People* foolishly did crave
(Instead of his mild *Scepter* to retain)
A *Heath'nish Monarchy*, which doth enslave
And seek by *Arbitrary Pow'rs* to reign;
So shall all *Nations* be content to leave
Their *Ethnick Bonds*, and with his holy *Nation*
Christ's Precepts and his *Discipline* receive,
And joint partakers be of their *Salvation*.
And when this glorious *Kingdom* doth begin,
The *fulness of the Gentiles* will come in.

GOD hath so long deferred the possession
Of that great *Mercy*, because *Worldliness*,
Hypocrisie and *Discord* keep the blessing
From ripening into such a happiness:
Some in *unrighteousness* the *Truth* retain'd,
And make the same thereby the less believ'd;
Some by an *outward Sanctity* have gain'd
The means to have their *Heresies* believ'd.

Whilſt ſome purſue the *Antichriſt without them*,
An *Antichriſt* ariſeth up within;
Which if they look not warily about them,
New work for *Reformation* will begin.
But GOD will finiſh what he preordains,
When *Penitence for ſin* the means obtains.

In the Sixty third page of this *Poem*, the *Author* for illuſtration of that *Myſtery*, adds this that follows.

And laſtly, I have weigh'd, that not alone
A *plot* is laid theſe *Kingdoms* to undo;
But likewiſe, in their ſpoil to have undone
All other true *Reformed Churches* too.
I ſee GOD's *glory*, and the *ſervitude*
Of all his *People* in this *Cauſe* concern'd,
And whatſoever others do conclude,
I theſe *concluſions* with good *warrant* learn'd,
That thoſe *whom* in this *warfare* we reſiſt,
Are neither worſe nor better then thoſe *bands*,
And thoſe *Confederates* of *Antichriſt*,
Which are this day his *Champions* in theſe Lands:
And, that who ever fighteth on their ſide,
When this is known, have GOD & *Chriſt* deni'd.

I ſee as plainly as I ſee the Sun,
He draweth near who on the *white Horſe* rides;
The long expected *Battel* is begun,
The *Beaſt* to muſter up his *Kings* provides:
With him his bloody *Edomites* conſpire,
The ſeeds of *Hagar*, and the Sons of *Lot*,
Philiſtia, *Gebal*, *Moab*, *Ammon*, *Tire*,
And all who with his *mark* themſelves beſpot.

To

To meet these, those *white Regiments* I see,
That on the *Lord of Hosts*, and *King of Kings*
Attending in triumphant habits be:
And, whilst I contemplate the aid he brings,
Methinks I hear his *Angel* call the *Crows*,
To eat the *Kings* and *Captains* of his Foes.

To strengthen the Faith, and confirm the Patience of the *Saints*, this Mysterie is insisted upon in many other of this *Author*'s Writings, as occasions were offer'd; and are thought not impertinently expressed in a various Mode to the same effect, because the ignorance or heedlesness of many, require both *reiteration* and plainness, to prevent mistakes. There are also many other *Neglected Remembrances* contained in the aforesaid *Poem*, to the perusal whereof more at large, the *Reader* is referred.

The DARK LANTHORN,
Imprinted 1650.

THis is a *Parabolical* and *Enigmatical Poem*, containing, with some plain *Precautions* and *Remembrances*, many dark *Predictions*; and begins thus:

He, from whose *perfect Light*, all *true Lights* come,
Spake *Parables*; yea, spake nought else to some:
And *Providence* by many various wayes
Of *Dispensation*, to the world conveyes
The means of carrying on those *works* which tend
To mans perfection at his latter end:

And, to the wonderful accompliſhment
Of what eternally is his intent,
Bringeth about oft times the *ſelf-ſame things*,
(Or ſuch like) toward their accompliſhings,
That prudent men might apprehend thereby
What he deſigns, and therewithal comply, *&c.*

And in the Seventh Page he proceeds thus:

I may perhaps be, among others, one
Who was deſign'd for ſervice to be done
In order thereunto (as I conceive
I am, and as (when I am gone) ſome will believe,
Though few ſo think now; for although I dreſs
The *Mind* and *Matter* of my *Meſſages*
In meaſur'd words (and trimmed with ſuch *Fancies*
As are allowed in *Poetick Frencies*,
To paſs for ſober Garbs) yet, now and then
I blunder out that which *meer worldly men*
Count *madneſs*; and what oft the *beſt men* too
Sometimes, do think becomes not me to do.
But I beſt know my *warrant*, and proceed
As I am mov'd (with little fear or heed,
What others judge) and that which makes me dare
What ſeemeth *madneſs*, helpeth to prepare
Such *ſtrains*, as other while produceth heeding (ing:
Of what had not elſe been thought worth the read-
And, theſe my *Ridlings* now, are an *Invention*
Which partly were deſign'd with that intention;
And partly likewiſe to amuſe thoſe *Readers*
Who to my *Principles* are counter-pleaders.
When many think the *Times* afford me may
Enough to ſpeak of, I have nought to ſay.
When I to ought am called, I caſt by
My own *Affairs*, and to that *Call* apply

As

As I occaſion find, venting ſometimes
My thoughts in *Proſe*, and otherwhile in *Rimes*;
One while in ſharp and bitter *ſtrains* reproving;
Sometimes by *Admonitions* calm and loving;
Yea, *Jiggs* of recreation ſometimes fidling,
And now I'm fall'n into a fit of *Ridling*.
Riddle my *Riddles* then, you that have heard
Truths oft, and plainly ſpoke without regard,
(Except it were in malice to combine
Againſt their peace, who caſt their Pearls to ſwine)
Riddle them if you can; for in them lies
A *Dark Character* of our *Deſtinies*.
Thoſe things within theſe *Problems* couched are,
Which I once thought more plainly to declare;
But, from that purpoſe have now chang'd my mind,
That *ſeeing* you might *ſee*, yet ſtill be *blind*:
That you might *read*, and yet not *underſtand*
The *works* which GOD and *Men* have now in hand.
Till thoſe *Events* befall to you, which may
Produce thoſe good effects which you delay.
To which intent, that which I would unfold,
Shall *Heroglphically* now be told.

Page the 21, after many *pre-occupations* to confirm himſelf in proſecuting what he intended, he thus again proceeds.

But I will wheel about, and with the Rein
Turn *Pegaſus* into his path again:
Though he in his digreſſions (as we ſay
Of *Beggars*) *never is beſide his way*.
Once on a time (thus did old *Tales* begin
Ere I was born, or thought ſo to have been)

A *foolish People*, (overmuch at ease)
Their *wantonness* and *vanity* to please,
Among their *May-games*, brought home from the wood
Trees, which had else till now unheeded stood.
Of these they made, by hewings, knocks & smoothing,
That look like *something*, which resembled *nothing*.
And out of shapeless, knotty Loggs, did hew
Some *Statues*, not uncomely to the view.
These, ere quite finisht (with some jeers and mocks)
They set up higher over other *Blocks*.
Them so repolishing, and painting so,
That of what *stuff* they were, few men could know.
Beginning then their *own work* to admire,
They rais'd them higher, and a little higher,
Till *Idols* they became; with whom they grew
At first familiar, and did them bestrew
With flow'rs and garlands; shortly after they
Bow'd humbly down before them ev'ry day.
Till *custom* had their Judgment quite befool'd:
For, when they them *inshrined* did behold,
Sparkling with *Jewels*, and with *Gold* array'd,
They of their own *Creations* grew afraid;
And, at the last (as at the last such do,
Who after their own *Fancies* whoring go)
They much repenting their fond *Superstition*,
Bewail'd the slavery of their condition;
With some appearances of an intent
To grow *more wise*, as well as *penitent*. (not
Yea, to blaspheme their *new-made Gods* they spar'd
And would have pull'd them down again, but *dar'd*
For, by their flat'ring Attributes long given, (*not*.
They had advanc't them to a *Sphere* (or Heaven)
Where uncontroul'd, a *Power* they exercis'd
According to their *Will*; and them despis'd

Whose

Whose hands had made them, and whose breath had
blown them
Too high for their *Ambitionsness* to own them.
Their *Incantations* by degrees had brought
Strange Spirits into what their hands had wrought,
Alluring, and enabling them unto
Those *actings* which their *Makers* might undo.
Yet still these Block-heads persever'd, and will
To make such *Idols*, and adore them still,
Till both they and their *Puppets* are destroy'd,
Unless the GOD of Gods make *just fears* void:
For, most men being of a *slavish mind*,
Are so much unto *slavishness* enclin'd,
That to fulfil their *slavish lust* they'l fawn
Upon a *Dog*, and lay their souls to pawn.
Riddle this Riddle, if you can, and tell
What *People* this may be, and where they dwell;
Which I believing you with ease may do,
Will add this following *Parable* thereto.

There was a time when silly *Bees* could speak,
(A *People* of much industry, though weak)
Among themselves, these lately made great moans,
As being much oppressed by their *Drones*,
Who (having made incursions among those
That had an uncontroulable dispose
In their *Republike*) did in various wise,
Encroachments make on their *Proprieties*,
And greedily unto themselves derive
The fatness and the sweetness of the *Hive*.
Complaints in *private* no redress obtaining,
Encrease to *open* and avow'd complaining;
Which finding like successes, they begun
To *buz*, as when a *swarming time* comes on:

Ther,

Then to ſhut up their *Cells*, to ſhake their wings,
To leave their wonted *work*, and ſhew their ſtings,
At firſt the *Drones* were frighted much thereat,
But (being not ſo *wiſe* as they were *fat*)
Neglected ſtill the courſe which might prevent
The miſchiefs then appearing imminent.
Which when I ſaw, I would no longer ſtay,
But ſaid, *God help them*, and ſo came away.
This *Parable*, if rightly moraliz'd,
Affords a meaning not to be deſpis'd.
And ſo doth what next follows. As I went
On Pilgrimage unto the *Parliament*,
I there attending ſaw ſome of the *Cocks*
(Which kept our *Hens* and *Capons* from the *Fox*)
With broken wings, with backs without a Feather,
To hide their naked bodies from the weather.
With plumeleſs tailes, with ſcarred necks & breaſts,
With empty bellies, with their combs and creſts
Quite worn away, and ſcraping with their feet
On Dunghils for their food, and in the ſtreet,
So deſpicably, that it could appear
By nothing (ſave their *ſpurres*) what once they were:
And *Popinjayes* and *Parrots* clad and fed
With what the valour of theſe purchaſed,
Theſe trim'd up in their Feathers, ſtrutting by
Did caſt upon them a diſdainful eye,
Which heeding, I ſuppoſe (I tell you true)
To be no good *Preſage*. Pray what think you?
News, if you look for, I but little know
Save ſuch as this next *Parable* doth ſhow,
A *fair Ship* now lies floating on the Flouds,
Well fraught with *Paſſengers*, well fill'd with goods,
Lab'ring to fix an Anchor on the ſtrand
Of her wiſht *Harbour*, which lies near at hand.

By

By many storms much tackling she hath spent,
Her Masts are shatter'd, and her Sailes are rent:
Her *Ammunition*, and her stores are wasted,
Her *bread and beaverage* is evil tasted, (seams,
Her *Keel* springs leaks, through her uncawked
Her *Knees* are weakned, broken are her beams,
Her *Pump* is crack't, no Cable sound hath she,
And *Anchors* have been slipt, till none there be.
Her *Helm* hangs loose, her *Card* hath great defects,
Her *Compass* likewise often interdicts;
And ev'ry where she craziness doth feel
From *Prow* to *Stern*, from *Top-mast* to the *Keal*.
In this condition to and fro she drives,
And on the Waves with much ado she lives:
For, now of late again, the *Sea* grows high,
A stiff gale blows, and she expos'd doth lye
To many hazards close without a *Barr*
Betwixt two *Fore-lands* which in kenning are.
If she to *Seaward* forth again should stand,
There *Pirates* threaten her; if then to *Land*
She makes, the *Rocks* lye scatter'd here and there,
In which as great or greater dangers are.
And which is worse, they who should be her guide,
Are false, and mutinously qualified.
Some ignorant, some treacherous, and some
Ambitious how possessors to become
Of what belongs to others. Some of those
Who have this *Publike Ship* at their dispose,
Have in *delayes* their time and stores mispent,
For private ends, and for accomplishment,
Of worse Designs, and in this great distress,
(Partly through *fear*, in part through *guiltiness*)
So much amus'd, and so amazed are
That, they are at a loss what *course* to stear

Both to secure themselves, and their *Design*,
Without which, to no *course* they will incline, &c.

But maugre all these hazards, she at last
In her wisht *Harbour* shall an Anchor cast,
And take in both good *Pilots* and *Recruits*.
When her *Fate* seems to promise no such fruits.
You therefore, who conceive your *Interest*
To be concern'd, by what is here expresst,
Praise GOD alone, when safe this *Ship* shall be,
For to secure her there is none but He.

And, let not any to whom this relates,
Slight what the *Parable* insinuates,
Which next ensueth: For, it hath some use
That much to their advantage may conduce.
A *home-bred Lyon* (of a hair unknown,
In *Africa*) by being overgrown,
And dreadful to his *Keepers*, shall thereby
Awake the rage of smother'd Jealousie,
And lose his *Tayle*, except between his paws
He couch his head, and hide his teeth and claws,
Or else grow *Rampant*: what will follow then?
Ask those you credit, they are cunning men.
Of me you ask in vain, for 'tis my Fate
Seldom to be believ'd, till 'tis too late.

This was interpreted as a Relative to *Oliver Cromwel*, then Lord General of the *Army*, whose Arms was a *White Lyon*. It follows thus:

——They who have took delight
In deeds of *darkness*, will put out the *light*
By which the footsteps of their *Foes* are known,
And, whereby they might see to guide their own.

In

Instead thereof, they raise and follow shall
An *Ignis fatuus*, which will hazard all;
And *Providence* to each man shall dispose
That which for his chief happiness he chose.
The *Dogs* unto their vomit shall retire:
The *Swine*, who love to wallow in the mire,
Themselves with their beloved filth shall fill,
And they who are unclean, shall be so still.
The wilful *Adders* who do stop their ears,
And will not heed the *Charmer* whom he hears,
Shall feel a *voice within them*, which will shake them
Out of their *dumps*, & from their deafness wake them
When 'tis too late (it may be) to prevent
The dint of their forewarned detriment.
The *Leaches* shall by *Salt* a vomit take,
Or else continue sucking till they break.
The *Bubbles*, who in emptiness do find
Most pleasure, shall be puffed up with wind,
Till blown up into *nothing*, there appear
No signs that in the world such *Bladders* were.
The *Sons of Earth*, who with the *GODS* make war,
Shall heap up Hills on Hills, till cruffit they are
By their own handy-works. The *Shrubs* now grown
More lofty than the *Cedars*, they broke down,
Among their thorns and leaves a fire do hide,
Which on a sudden will consume their pride.
The *Grubbs* and *Maggots* (but ere while so small,
So poor and weak, that they could hardly crawle)
Have got bulk, strength, new forms, aspiring wings,
Yea, dreadful *teeth*, and *horns*, and *claws*, and *stings*;
But, by a storm, whereof they have no dread,
They shall consume as fast as they were bred.
Out of the putrified barbed *Steed*,
Shall generated be a numerous breed

Of noisome *Harvest*, which abroad will flye,
Much mischief acting, and *next winter* dye.
The blasted *Orange*, and the crooked *Vine*,
With other Plants on either side of *Rhine*,
Shall twist together, that beneath their shade,
A shelter for the *Thistle* may be made,
Till they perceive what Plagues are in pursuit
Of that ejected *Plant*, *Branch*, *Root* and *Fruit*;
Then will they wiser grow, lest they become
Exposed justly to the self-same doom.
Mean while the *Tawny Olive* shall assay
His Roots into these *Valleys* to convey.
From whence it was removed, and effect
Thereby what very few do now suspect,
Except the *Willow* and the *Oak* foresee
What for their *mutual weal* should acted be,
Whereby they frustrate may a *grand Design*
Which is on foot, both *States* to undermine;
And they who thereunto *first Movers* are,
Shall of that *Blessing* reap the greatest share.
Observe this well; If you hereafter see
(Which peradventure may permitted be)
The *Red-Cross* from its former height decline,
And for a time the *Half-Moon* Northward shine
With an ill *Influence* upon the *Seas*,
Beyond the *Pillars* of great *Hercules*,
And not be retrograde, till it hath more
Effects that way, then ever heretofore;
Expect some consequence will then ensue,
Which many who yet dream not of, will rue.
But losses are sometimes a gainful prize;
By *oversights* men grow to be more wise;
And they who heed not now what doth concern
Their *welfare*, will perhaps more wisdom learn,

When

When more *Experience* makes their *Judgment* ſtron-
By ſuff'ring *loſs* and *ſhame* a little longer. (ger.
We on this ſide the *water* are not yet
Confus'd enough, that *order* to beget
That muſt reform us; and ſhall here therefore
Purſue *ſelf-intereſt* yet more and more,
Till ſuch as are in *Pow'r* vouchſafe to hear
The Counſel of their ſlighted *Ingineer*.
The *Old Robe* with *New Cloth* will patched be,
Though Rents thereby ſtill wider made they ſee,
Till every Rag is quite worn out, and then
They with a *whole Robe* ſhall be cloth'd agen;
And they who own it, be ſecured more,
And much more dignifi'd then heretofore.
When they who would effect it, make their choices
As well by *Lot Divine*, as humane voices;
Whereto *ſelf-ſeekers* never will agree,
Till by ſome *ſtreight* it ſhall enforced be.
But when this comes to paſs, there will appear
A *new Light* ſhining in our *Hemiſphear*
That will diſperſe the Clouds and Fogs which make
So many croſs each other, and miſtake
The way to *ſafety*. Then, we ſhall perceive
Our Oppoſites deſire to interweave
Their *Intereſt* with ours; and if ſincere,
They ſhall, in what will be produced here
Partake; and both together then poſſeſs
Each other, and the world, in *Chriſtian Peace*,
Till he appeareth to aſcend the *Throne*,
Who muſt unite all *Nations* into one.
Then ſhall the glaring *Comets* which have ſeem'd
Fixt Stars, (and ſo by many are eſteem'd)
Ev'n they of greateſt magnitude, down from
Their heights be caſt, and more deſpis'd become

Then

Then *Gloworms*, or thoſe rotten Chips that glare
In darkneſs, as if *real lights* they were:
Then every *ſingle Perſon* ſhall be brought
Unto his *Teſt*, and that which he hath wrought,
To trial comes; moreover they who now
By ſpoiles and by oppreſſion powerful grow,
Will then become the ſcorn of every one,
Whom they oppreſt, deſp's'd and trampled on.
Then they who large *Indulgencies* contrive
For others, that themſelves they may *forgive*;
Who cunningly at *faſt and looſe* do play,
Who take to *morrow*, what they give to *day*;
And make their *ſeeming favours* means unto
Thoſe miſchiefs which their *malice* could not do;
Who, *Spider-like*, weave Cobwebs with pretence
To catch the *Flyes* alone, which give offence;
When none but *harmleſs Bees* their Engines take,
For *Waſps* and *Hornets* paſſage through them make.
They who do ſacrifice unto the *dead*,
That wherewithall the *living* ſhould be fed;
Who juſtifie the *wicked* in their way,
And unto death *men innocent* betray;
Theſe then, and all ſuch like, ſhall to their *doom*
With horror, fear, and with amazement come.

Page 33, *it thus follows*:

Then from the *buried Oxe* will forth ariſe
A ſwarm of thrifty *Honey-making Flyes*,
That ſhall with ſweetneſs and with plenty ſtore
Theſe *Iſlands* from the *Midland* to the *ſhore*,
And ſpread their *Floating Hives* on all the Seas,
'Twixt both the *Tropicks*, to th' *Antipodes*,
To make *Preparatives* for that which brings
Into one body all diſperſed things.

Some

Some other things of no mean consequence
I do foresee approaching, not far hence;
But so obscurely, that I cannot say
Without all doubtings, whereto tend they may;
For far beyond my apprehension lies
The Chain of those remote *Contingencies*,
Which draw on future things, because my *Glass*
Through which the notions of them are to pass,
Is so defective, that they do perchance
Misrepresent them in some circumstance.
Yet by the enlightnings which the *Sacred Writ*
On *Sanctified Reason* doth beget,
(If we well heed, consider and compare
What things *have been*, with such as *present* are
To GOD and *Men* relating) we of some
Things future, may aright inform'd become.

The Perpetual PARLIAMENT, *Imprinted* 1656.

IN this *Poem* the *Author* having *More Poetico*, expressed a *Contemplative Vision*, preparative to what he intended, he thus proceeds, *pag.* 44.

——By what hath *represented been*,
By well *considering* what I had seen,
By *spelling out* what every *Character*
Holds forth, to evidence those things that were
Thereby intended, I found out therein
Where that great *work* must first of all begin,
Which may make up our *breaches*, when thereto
Our selves we settle, as we ought to do.

I saw that on a future settlement,
And constitution of a *Parliament*
Upon a just *Foundation* laid, with speed,
A means of *Restauration* might succeed,
That introducing therewith, which might bring
Into right Order ev'ry other thing,
Our *outward Weal* promoting, if we take
That *course* whereof proposal I now make.
I am likewise perswaded (ev'n without
So much as any shadow of a doubt)
That by this *Parliaments* misconstitution,
We are uncapable of that fruition
Which we expect, that (for the most part) thence
Proceeds the cause of all our indigence,
And that this *Parliament* is naythelesse
The Chief, (if not sole means of our redress)
Ev'n this, which many at this day do seek
To bring (by disrespect) into dislike,
And to a nullity, as if thereby
They had no hopes of our recovery:
For by this *Parliament* GOD would effect
The future Settlement they do expect,
If they too long delay'd not the pursuit
Of an impartial rational *Rearsin*.
Although the *Body* of it, being made
Of *Members*, which among them long have had
(And yet hath over-many) so corrupted,
That they have not alone much interrupted
Their *activeness* who discontinue sound,
But now are also likely to confound
The *whole at once*, by seeking how to please
Their *Lusts* or *Friends*; yet we might maugre these,
Reflored be by those who have been just,
And to their utmost pow'r perform'd their trust:

It

It is from thoſe that we denominate
This *Parliament*, in them is lodg'd our *Fate*
Conditionally, yea, whatſoe're they ſeem,
This is (as things are) that which muſt redeem
Our Honour loſt; and if then it ſhall
Diſſolved be, down will their *Structures* fall,
Not to be rais'd without the coſt of more
Then hath been ſpent upon it heretofore.
But, as they are, what prudent man can think
It will be long ere totally they ſink?
For while they ſhall endeavour to ſubſiſt,
Without preſerving of their Intereſt
Who *choſe them*, or permit their diſſolution,
With our late hardly gained *Conſtitution*;
(Which now without enforcement can by none
Effected be, but by it ſelf alone)
They ſhall henceforth for ever be unable
To gain a *Government* that will be ſtable,
Unleſs a *Phœnix*, yet unhatcht, ariſe
Out of their Aſhes, with renew'd Supplies,
Which ſeeing that may probably be never,
They ſome *Expedient* muſt with ſpeed endeavour.

In this, and after the 45*th* page in the *Imprinted Copies*, the ſenſe in many pages was ſo miſtaken by the *Tranſcriber*, or the *Printer*, that the *Expedient* thereby intended, is confuſedly expreſt; the reſult whereof was to this effect afore expreſſed; and it thus follows, *pag.* 50.

Let them take notice, that the *Peoples* rage
At their *delayes*, is likely to engage
In ſome diſorderly *Reſolve*, unleſs
They ſee that followed with more ſeriouſneſs,

Which they expect either in a *Parliament*
New-moulded, or by what's equivalent.
For, 'tis conceiv'd their sufferings may thereby,
And thereby onely, meet a Remedy:
Which *Cure*, if misadvis'd I have not been,
Must with the *Parliament* it self begin.

There is a *Course*, whereby without disgrace
Or danger, they may bring a work to pass
That will secure from hazards, cost and pain,
Which without *thanks* or *profit* you sustain,
Afflicting others too, by those *confusions*
Which are encreased by irresolutions.
Until a better, therefore, shall appear,
Be pleased this *Expediment* to hear;
And if thereby you find a likelihood
Of ought conducing to your future good.
Take heed that no *Self-Interest* divert
That approbation whereunto your heart
Inclineth you; for, GOD will find it out,
And cross the *Counter-work* you go about.

In *England* and in *Wales* there is a Shire
For ev'ry Week that's numbred in the year:
According to the *Months*, by *Twelve* divide
The *Counties*, with the *Persons qualified*
For *Knights* and *Burgesses*, proportioning,
As near as may be, to an equalling
The *number* of the *whole*, so, or so many
Unto each *Month*, (without omitting any.)
As certain then, the *Month* and *Day* wherein
Each *Twelfth part* an *Election* shall begin.
(The *middle of the Week* appearing best,
As being farthest from the day of *Rest*)
On the first *Wednesday* of each *Month*, let those
By whom their *Deputies* are to be chose,

(Re-

(Reſpectively) convene in ev'ry Shire,
Upon that *Month* and *Wedneſday* every year;
Which is to them aſſign'd; then, having choſen
(At *Months end*) let each *twelfth part* of the *dozen*
Send up their *choſen men* to repreſent
Their *Shires* and *Burroughs* in the *Parliament*;
And, on that very day in which they come,
Let all their *Predeceſſors* give them room.
Thus one *Month* ſome, & *Month* by *Month* for ever,
Let each *Twelfth part* ſtill orderly perſever
To take a *turn*, till ev'ry Shire hath had
A *Month* in ev'ry year; then having made
Their *choice*, let them ſtill *enter*, and *withdraw*,
Succeſſively, by a *Perpetual Law*,
No man a place of *Truſt* ſupplying there,
By one *Election*, longer then *One year*.

Thus, as the *Thames* doth ſtill continue one,
And, is the *ſelf-ſame River*, though there run
A new ſupply of waters ev'ry day:
Along her Channel, you continue may
The *Parliament* by Annual Supply
To be the *ſelf-ſame* everlaſtingly,
(With very little change, or moleſtation
To them, who *chuſe* or *repreſent* the *Nation*:)
Thus may the *Parliament* be both together
Succeſſive and *Perpetual*; yet neither
Enjoying ſuch a *Perpetuity*
As can occaſion future *Tyranny*,
Or *preſent Grievances* (ſave ſuch alone
As wholly can prevented be by none:)
Nor ſhall we be endammag'd by *Succeſſion*,
Or by *Parliaments* long *Intermiſſion*;
But form a *Conſtitution* which will add
All *Pow'r* which may be for advantage had,

Either to gain what *best men* would effect,
Or to prevent the Mischiefs they suspect.
What I intend, may plainly be conceiv'd,
And, to that end, some things may be contriv'd
Much better, if your *Wisdom* shall refine
The rudeness of my proffered *Design*;
And by *Authority* strict *Rules* provide,
Whereby th' *Elected* may be qualifi'de,
And their *Electors* too; for 'twere unjust
In things of this *Concernment* those to trust
Who have disturb'd your *Peace*, until a time
For their *Probation* is allotted them;
And, till they likewise by their good desert
Make manifest a reconciled heart;
Their Merits being well weigh'd by such *Judges*
As may suspend usurped *Priviledges*.
And since, ev'n they who are the best affected
To *common Welfare*, often have elected
Such as deceive their *Trust*; since there's no eye
But GOD's, that sees the hearts Hypocrisie;
And, since we find it left upon Record,
(Ev'n in the Volume of the *Sacred Word*)
That LOT's were needful in the choice of those
To whom they did a *Supreme Pow'r* impose;
Since likewise when the purest *Congregation*
In all the world, had with deliberation
Elected *two*; a *Lot* was also cast
(Before an *approbation* thereon past)
To send forth him who was to be employ'd
In execution of the *place then void*,
That GOD might also have his *choice* therein,
It was no doubt vouchsafed to have been
Exemplar, that we might with warranty
In this approved *President* comply:

For,

For GOD by his *Election* join'd with our,
Will probably upon the Elected pour
His Grace. This will moreover give content
To *prudent men*, and frequently prevent
The *choice* of those whom for siniſter ends,
A numerous corrupted Party ſends.
Why may not then? Why ſhould not *Two be choſe*
For ev'ry place that's void, and one of thoſe
By *Lot*? that GOD therein may have a *voice*,
And join with *men*, in perfecting their *choice*?
Since they who do th s *Nation* repreſent,
Are GOD's *Vicegerents* in the Government,
As well as our *Truſtees*, who would not more
In ſuch a *Choice* confide, then heretofore
In their Elections? or then they will do
In Thoſe hereafter not Elected ſo?
Why was it not, why ſhould it not be thus,
If this the *Kingdom* be of GOD WITH US?
But that, *Self-ſeekers* know, were this admitted,
They by reputed *fools*, ſhould be outwitted?.
And not ſo eaſily obtain a power,
Hereafter to oppreſs and to devour.
To no good end have *LOTS* been from among
All ſuch *Elections* ſhufled out ſo long;
Uſurpers and *Intruders* do well know
Lots would their *Kingdoms* quickly overthrow;
Make them afraid, that *Chriſt* will reign indeed,
(As they with diſcontent oft hear and read)
And that without controul, in time to come,
They ſhould not rant and revel in his *Room*
As now they do, and will, till we begin
A better *courſe* then that which we are in.
If timely ſome proviſion might be made,
To our *Elections*, *Lots* henceforth to add,

Much

Much Reformation would thereby redound,
And great advantages therein be found.
So might there alſo, if that whenſoe're
Th' *Elect* to perform their duty were,
Some ſhort ſpeech might be made, or *cautions* read,
Whereby it ſhould be offer'd to their heed,
How much it will concern them to take care
What *choice* they make, and what the dangers are,
Which may enſue, when ſome *Siniſter ends*
The dread of *greatneſs*, or reſpects to *Friends*,
Makes them miſplace their *truſt*, and caſt away
Themſelves, and all, for ever, in one day.
This to prevent, 'twere fitting to make known
What *Truſt* that is which is on them beſtown.
What *Benefits* may gen'rally ariſe,
By chuſing men *couragious*, *honeſt*, *wiſe*,
And *fearing GOD*: what *perils* will enſue,
(Which by forepaſt examples we may ſhew)
If *Cowards*, *fools*, *ungodly men*, and *vicious*,
Or to the preſent *Government* pernicious,
They ſhould elect. They may likewiſe, declare
How qualify'd ſuch perſons ſhould appear;
And warn them, that they never do unhallow
Their *Choice* with any, ſuch as theſe that follow.
Men over-talkative, affecting much
To hear themſelves ſpeak; for, not many ſuch
Can *keep* or *give good Counſel*; and they'l prate
Much precious time away in *vain debate*.
Your *Common-Gameſters*, for they are not juſt
Unto themſelves, and them we ſhould not truſt
With other mens Eſtates, who have been known
To loſe, or hazard deſperately their own.
Men to their pleaſures over-much addicted;
For *Publike Work* will be by them neglected.

Chuſe

Chuſe not men evidently *avaricious*,
Or of Promotion greedily *ambitious*;
For if their ends thereby obtain theſe may,
They will be brib'd their *Country* to betray;
Or quite neglect their *Truſt* to court their *Whore*,
And ſhame their fellows, if they do no more.
Of *Irreligious Perſons* make no choice,
For theſe will very ſeldom give their voice
But in the *Negative*, to any motion
That may be for advancement of *Devotion*.
Chuſe none who are defam'd in any kind,
For ſuch as they will an occaſion find
To hinder all enactings that reſtrain
Ill manners, or to *ſober life* pertain.
Elect not *Children*, for it is unfit
That in your *Supream Councils* they ſhould ſit
To vote in Grand Affairs, whom *Law* reſtrains
From managing what to themſelves pertains.
Chuſe none who are obſerved to withhold (could:
Their long due debts, when they diſcharge them
Nor *Outlaw'd perſons*; for unfit are they
To make us *Laws*, who would not *Law*.
Chuſe none who ſhall ſolicite or propoſe,
That they for your *Law-makers* may be choſe.
Nor ſuch as their *Electors* by th' abuſe
Of *Feaſtings*, *Wine* and *Banquetings* ſeduce:
For they who ſhall (*uncall'd*) themſelves advance
To that great *Work*, have much more *arrogance*
Then *real worth*; and it is ten to one
They for themſelves have ſomewhat to be done, &c

There are many other particulars pertinent to the *Truſt* mentioned in this *Poem*; as alſo, other *precautions* and *predictions* of the good and evil conſequences

quences likely to enſue, in that *Poem* hinted, with a purpoſe onely to bring thoſe things to conſideration, which wiſer men may improve, according to the *Author*'s intention, by a better method then is here propoſed: therefore to the peruſal thereof, the *Reader* is referred.

The AUTHOR's EMBLEMS, *Imprinted* 1634.

THis *Book*, written by the ſaid *Author* in his younger years, is a *Poem* in Folio, containing two hundred *Figures* engraven in Copper, and illuſtrated with *Morals*, and a *Lottery* annexed, the better to inſinuate into young *Readers*, thoſe *Divine Morals*, and *Civil Documents*, which are thereby tendred to conſideration. Out of thoſe, a few onely are collected, the reſt may be peruſed in the *Original*.

In the Firſt Book of *Emblems*, pag. 2, is a *Laureat head* fixed upon a *Baſis of Stone*.

Still fixt, and with triumphant *Lawrel* crown'd,
Is *trueſt Wiſdom*, which expreſſed thus
Among ſome old Impreſſa's we have found,
And much this *Emblem* hath inſtructed us.
From hence we learn, that *Prudence* doth not flow
From thoſe unconſtant men, whom ev'ry *blaſt*,
Or *ſlight occaſion* turneth to and fro,
But from a *ſetled head* that ſtandeth faſt.

Who

Whoever shoulders him, he gives not place;
What *storm soe're* his *Power* or *Fortune* breath,
He neither hides his brow, nor turns his face,
But keeps a look undaunted ev'n in death.
The *Laurel Head* upon a *Pillar* set,
This intimates, and his *Bay-wreath* doth shew
That *Constant Wisdom* shall a Conquest get,
When *Giddy Policy* prevails not so.

If therefore, thou art willing to be taught,
Propose *good Ends*, with *honest means* thereto;
And therein constant be, till thou hast brought
That to perfection, which thou hast to do.
Let neither flat'ring *Pleasures*, *Fear*, *Disgrace*,
Nor *Scoffing Censures*, *Threatnings*, or the Sleights
Of *fawning Sycophants*, obstruct that Race
To which a blameless *Prudence* thee invites.
Though others *plot*, *conspire* and *undermine*,
Keep then a *plain right path*; let not their *Course*
Make thee without just cause to alter *thine*,
Though for the present it may seem the worse.
He that thus *acts*, puts *Policy* to Shoot,
And makes the *Machavilian* prove a *fool*.

In the same Book, pag. 5.

A *Spade*, a *Serpent*, and a *Wreath of Lawrel*.

Suppose you, *Sirs*, those *mimick Apes* you meet
In strange *fantastick habits*, or the *Rabble*
That with gay Clothes embroyder out the street,
Are truly *Worshipful* or *Honourable*?
Or can you think, that to be born the Son
Of some rich *Aldcrman*, or ancient *Peer*,
Or, that the Fame your Predecessors won,
May claim such Wreaths as *due deservings* wear?

Is honour due to them who spend their dayes
In courting one another, or consuming
Their Fortunes and themselves on Drabs and Plays,
In sleeping, drinking, and *Tobacco* fuming?
Not so; for (though such *Fools*, like children, place
Gay Titles on each other) *Wise men* know,
What slaves they be, how despicably base,
And where such Attributes would better show:
An *idle body* clothes a *vicious mind*,
And what at best is purchast by the same,
Is nothing else but stinking smoak and wind,
Or frothy bubbles of an empty fame.
Trúe *Glory* none did ever purchase yet,
Until he to be *Virtuous* did attain;
And all their *Virtues* are but counterfeit,
Who labour not for what they would obtain.
And this Impressa doth infer no less;
For, by the *Spade* is *Labour* here impli'de;
The *Snake* a virtuous *Prudence* doth express,
And *Glory* by the *Wreath* is typifi'de:
For where a *virtuous Industry* is found,
It with a *Wreath of Glory* shall be crown'd.

In the same Book, pag. 8.

The *Emblem* is a *Skeleton*, with this following descant

Why, silly man, so much admirest thou
Thy present *Fortune*, over-valuing so
Thy person, or the beauty of thy brow,
And in fantastick habits clothed go?
Why dost thou live in riotous excess,
And boast as if the flesh immortal were?
Why dost thou *covet* so, why so *oppress*,
And o're thy fellow-Creatures dominere?

Behold

Behold this *Emblem*, such a one was he
Whom this doth represent, as now thou art;
And such a fleshless *Rawbone* thou shalt be,
Though yet thou seem'st to act a comelier part.
Observe it well, and mark what ugliness
Stares through the *sightless eye-holes* from within;
Note those lean *Crags*, and with what gastliness
That horrid countenance doth seem to grin.
Well heed it, and when thou hast seen the same,
Pluck down that *Pride* which puffs thee now so high.
Boast not of shape or features, but (for shame)
Repent of all thy former Vanity;
And, having learn'd that all men must become
Such bare *Anatomies* (that such a Fate
No mortal *Pow'r* or *Wit* can guard thee from)
Live so, that *Death* may better thy Estate.
Consider who created thee, and why;
Rowse up thy *Spirit*, ere thy *flesh* decayes,
Pursue things *honest*, with true *Piety*,
And seek thy welfare in thy *Makers* praise:
So when of life and form *death* shall deprive thee,
Life with *Eternal Glory* GOD will give thee.

In the same Book, pag. 11.

The Figure of one rowling a Stone up a steep Hill.

A Massie *Milstone*, up a tedious Hill,
With endless labour *Sisiphus* doth rowle,
And down (when rais'd aloft) it tumbleth still,
To keep employed his afflicted soul.
On him this toyle is feign'd to be impos'd,
To be (though vain) perpetually assay'd;
But, some there be, by no such streight enclos'd,
Who on *themselves* as endless tasks have laid:

Yea, knowing not (or without care to know)
How they are worn and wearied out in vain.
They plunge themselves into a world of Wo;
To seek *uncertain ease*, in *certain pain*.
Such *fools* are they, who dream they shall acquire
A *mind content*, by scrabling still for more;
For *wealth* encreasing, doth encrease *desire*,
And makes less contentation then before.
Such also they, who their endeavour stretch
To climb by *Titles* to true *Honours* height;
For having gotten one *Ambitions reach*
Another, comes perpetually in sight,
And their stupidity is nothing less,
Who fancy, *flesh and blood* may raised be
Unto the top of perfect Holiness:
For at the best, corrupt and vile are we.
Yet, we are bound in *Faith*, with *love* and *hope*,
To rowle the *stone of good endeavour* still,
As near as may be, to *perfections* top,
Though back again, it tumbles down the hill.
For then, what *workes* had never power to do,
GOD by his *Grace* will freely bring us to.

In the same Book, p. 13.
A man in a Boat with Sails and Oars.

No wonder he a prosperous Voyage finds,
Who hath both *Sails* and *Oars* to serve his turn,
And still assisted with propitious *Winds*,
Is to his wished *Harbour* timely born.
Nor is it very strange, if they who lack
Those *helps* on which the *Common Faith* depends,
And from their hop'd for Aims repelled back,
And miss of that to which their labour tends.

Not

Not in the *Ships*, the *Winds*, the *Oars* or *Sails*,
(Nor in the want of *outward means*) alone,
Consists it, that our hope *succeeds* or *fails*,
But most in that which men least think upon.
Some *well endeavour*, and their pains are blest
With *Gales* that are so prosperous, that they
Flye safe and swiftly on among the best,
Whilst others toyle hard, and are cast away.
Some long time on this Worlds wide *Ocean* float,
And, seldom *Winds* or *Tides* assistance have;
Nor *Sail*, nor *Oar*, nor *Anchor*, nor *sound Boat*
Enjoying, neither skill themselves to save;
And yet escape. Some other too there are,
Who neither want *fit means*, nor do neglect
Good Industry, nor are without *due care*,
Or *active skill*, yet find small good effect.
However, let still thy *Intent* be just,
Then add what means thou canst to compass it;
And, though *means fails*, admit of no distrust,
But fearlesly to GOD thy wayes commit.
For he, where *Faith* and *Honesty* he finds,
Turns *loss* to *gain*, and *storms* to prosperous *winds*.

In the Fourth Book, p. 257.

The Figure is an *Hour-Glass*, and the *Sand* almost run out.

This *Glass* declares how *Time* doth pass away,
And if th' annexed *Motto* truth doth say,
The *Time that's gone, is lost*. This to be true,
Experince too doth manifestly shew.
How fast their time departs, they least perceive,
From whom it steals before they take their leave

Of

Of what they *love*, and their *laſt hour* is run
Before they do ſuppoſe it is begun.
Therefore, how faſt it ſlide, let them be taught
Hereby, who fooliſhly put out of thought
Their *latter end*, or alwayes do preſume,
Or overlargely hope on *time to come*:
The *preſent hours* nor thankfully enjoying,
Nor prudently or honeſtly employing.
Elſe theſe will peradventure too late find,
When better underſtanding brings to mind
How fooliſhly they hitherto have ſpent
Time paſt, that 'tis not to their detriment
Loſt onely, but which is much worſe then ſo,
Loſt with a thouſand other loſſes too:
Which to redeem, nor *Wit*, nor *Wealth*, nor *Pow'r*
Can purchaſe them *one minute of an hour*.
Conſider this, all ye that ſpend the *prime*,
The *Moon-tides*, and the *Twilights* of your *Time*
In *Play-games*, or inqueſt of *needleſs things*,
As if ye could at pleaſure nip *Times wings*,
Or turn his *Glaſs*, or had a *Life* or twain
To *live*, when you had fool'd this out in vain.
Short is the *preſent*, loſt *times* paſſed be,
And *Time to come* you are not ſure to ſee.

It would make this *Review* too long to be called a *Breviate*, if it ſhould be enlarged with any more of theſe *Emblems*; and it may be hoped theſe few gleaned out of them, will ſuffice to make that heeded which is *precautioned* and *predicted* in thoſe *Five* Books; and that ſome alſo who did read them heretofore either *negligently*, or in *ſport* onely, will peruſe them to better purpoſe.

As

An Interjection, *occasioned by a* sudden Ejaculation, *whilst this* Review *of* Neglected Remembrances *was transcribing; which shall here stand inserted, thought it be no part of what was heretofore expressed, or intended to be hereunto added.*

ALAS! in this *Review*, to what good end
Am I enforc'd? Why am I troublesome
To others and myself, of *things to come*
Or *past*, still to make mention? since I see
Nor *Judgments*, whereof sensible men be
(From day to day) nor *Mercies*, which betwixt
Those *Judgments* universal, or intermixt,
(Such heeded are, although they such have been)
Are not in one *Age* or *Place* oft seen.
Oh Times! Oh Manners! how far will *these Nations*
Proceed at last in their *Prevarications*,
If GOD thereto a *bounder* shall not set,
And they seek him no more then they do yet?
Our *Posture* at this present is the same
With *Isr'els* when they forth from *Egypt* came.
Two *Mountains* on *both sides* of them they had,
O're which no Pass in safety could be made;
Before them was a *Sea*, where ship or Boat
To waft them over, could not then be got.
Behind them, *Pharoah* with a dreadful *Host*
Pursu'de them, to recover what was lost,
And to reduce them to that servile state,
Which they were hopeful had been out of date;

Or

Or to destroy them quite, where did appear
No likely hope of a *Deliverer*:
For means of safety they could none espye,
Within the prospect of a *carnal eye*.
They, thus affrighted, to the *LORD* then cri'de,
Not as they should, who do in him confi'de;
But with more *fear* then *faith*; nay, worse then so,
They murmur'd, and upbraided *Moses* too,
In an uncivil and ingrateful mode,
As if without a warranty from GOD
He had imprudently pursu'd a course
Which they *foresaw*, and told him would make worse
Their bad *Condition*, yea, expresst a will,
Slaves (as they had been) to continue still.
Yet he (the meekest person who then livid,)
As if he neither at that time perceiv'd
How him they injur'd, or how justly they
Deserv'd what seemed probable that day,
(Or how much base, unmanly *slavishness*
Their own tongues did apparently expres)
He way'd their *murmurs*, whilst they were afraid,
As if nought had amiss by them been said:
And, like a loving *Father*, speaking to
His *Children*, (knowing not when they mis-do)
Said gently thus, *Fear not, stand still and see*
With patience, how ye shall deliver'd be:
For these *Egyptians* who are now before
Your eyes this day, shall never fright you more:
And so befel it; for next morn they saw
Their foes lye dead, of whom they stood in awe,
Drown'd by the waves, and on that *Sea-shore* cast,
Through which they dry-shod, and in safety past.
Yet both that, with those *Mercies* which before
GOD had vouchsaf'd (with very many more

Soon

Soon after) ſeemed to be ſo forgot,
As if they *them*, or *him* regarded not.
Now at this preſent time ſuch is our caſe,
We are beleaguer'd as that *People* was;
With hazards upon every ſide confin'de;
With dangers both before us, and behind;
Not onely having many *Foreign Foes*,
But ſome likewiſe at *home* as bad as thoſe;
And, worſe *within us* alſo, who have brought us
To greater *ſtreights* then all our Foes *without* us.
Thoſe *Jews* we parallel in ev'ry thing,
Who injur'd *Moſes* by their murmuring:
And, are as thankleſs unto GOD, who hath
Here acted, both in *Mercy* and in *Wrath*,
As many *Wonders* as by him were ſhown
In *Egypt* when King *Pharoh* was o'rethrown;
(Though they appear not ſuch unto their ſence,
Who ſhut the eyes of their *Intelligence*)
We as diſtruſtful are as they, as giddy
In ev'ry *Tryal* too; we are as ready
To make a *Golden Calf*, and to prefer
That *Idol* before our *Deliverer*.
As much as they, we long to repoſſeſs
The *Fleſh-pots* of our *Luſts*, our *Slaviſhneſs*,
(Which we did cry to be deliver'd from)
As ſoon as into any *ſtreight* we come.
Yet, GOD hath been to us (and at this time)
Continues the ſame GOD he was to them.
Though their *example*, which ſhould make us better,
Hath made our *Provocations* much the greater,
He with us dealeth, as a *Father* mild,
Whoſe heart is grieved by a froward *Child*;
And, as he did with ſtubborn *Ephraim*
When *Anger* and *Compaſſion* moved him

To cry out thus, *What shall I do to thee?*
For at a stand with us he seems to be,
Both by his frequently himself estranging,
And by his oft returning, and oft changing
His *Judgments* and his *Mercies*, that we may
Be changed, and reform our *crooked way*.
We have this day (though in another mode)
The daily *Presence* of our gracious GOD
To lead us through that *wilderness of Sin*
In which we have a long time wandring been:
He guides, guards, and provideth us Supplies
In all our wants, (though in another wise)
And is with us as wonderfully here,
As when his *People* brought from *Egypt* were.
The self-same *Cloud* and *Pillar* we have had,
(Though varied) and, as effectual made
To all intents and purposes, as they
Then had; and to refresh us in the *way*
Unto the *Land of Rest*, we have that *Rock*
Whereof they drank, unto that purpose broke:
And, though we oft stray, shall to what we tend
Attain, when we are at our Journeys end;
If we *believe*, and *persevere to do*
So much as GOD enableth us unto.
For, he requireth not from any one
A scruple more then may by him be done;
Nor doth expect from any to receive
More then what he at first, or last shall give;
Because of all *omissions* and *mis-actions*,
He hath in full accepted satisfactions
By his *Deservings*, who secure us may
From whatsoever *Debts* we cannot pay;
If on his *Mediation* we depend,
With *Faith* and *Penitence* at our lives end;

That

That *Mark* retaining, which distinguisheth
Christs chosen *Sheep* from *Goats*, in Life and Death;
To wit, that *love* to *him*, and to *each other*,
Which knits for ever, GOD and *Man* together.

This is that *everlasting Gospel* which
We were foretold, an *Angel* was to preach
To ev'ry *Kindred*, *People*, *Tongue* and *Nation*
Throughout the earth to bring men to Salvation:
And, for a *preparation* thereunto,
He cry'd aloud, (as all true *Prophets* do)
Fear God; to *Him*, and to the *Lamb* give praise,
For now the hour is come, (these are the dayes)
Wherein his *Judgments* must be pour'd on them
Who shall not glorifie and worship him
By whom *Heaven*, *Earth*, the *Fountains* & the *Seas*
Created were, and ev'ry thing in these.

The *fear of God* is that which first lets in
True *Wisdom*, that brings *Penitence for sin*:
By *these* within the heart of man is wrought
Such *Faith* and *Grace*, that they then taking root,
Do seasonably bring forth such blessed *fruit*,
As by degrees destroys the *thorns*, and *weeds*
Which either choak or starve the *holy Seeds*,
From whence the means of those enjoyments springs
Whereof to us that *Gospel* tydings brings.

This *method* long ago was practised
By *John* the *Baptist*, when he ushered
Christ and his *Everlasting Gospel* in,
By preaching of true *penitence* for sin:
And thereby did prepare before his face,
The *way* intended, to *soul-saving Grace*.

Such *Consequents*, as promis'd are to spring
From *Christ* and his *Apostles* publishing

This *Gospel* (whether it shall come abroad
As preached in the *ordinary mode*,
Or by the *Holy Ghost*, which oft conveighs
The same by *extraordinary wayes*)
Are without fail to them vouchsaf'd for ever,
Who entertaine it; and shall still endeavour
Conformity, sincerely, that to do
Which *Grace* and *Nature* them inables to.
But *everlastingly* it shall not be
Preacht in this World: For this believe must we,
That his *Commission*, who Authorized
Those men, by whom it was first published,
Is nigh expir'd; and that it shall not last
One minute longer, when that *date* is past;
Which will be in that *Moment* wherein all
Shall *die*, or changed be; but sooner shall
Be so to them, who summon'd are away
By *Death*, before that *Grand Assizes day*.

If it be so, let us take timely heed
What *Doctrine* thence, doth by result proceed:
For *Christ himself*, is he who did predict
The *Judgments* which we both feel and expect.
He is that *Angel* in a *Mystery*,
Who through the midst of the Heavens did flye.
Twas he, whom 'twixt the *Heavens* of the *Law*
And *Gospel* many *Prophets* flying saw,
To bring the *News* and *Means* to every *Nation*
Of Peace on Earth, by reconciliation
'Twixt GOD and *Man*. We have already seen,
Some of those *Tokens*, which foretold have been,
To signifie to us the *General Doom*,
That should soon after their appearance come;

And

And ſhould they be commemorated here,
It very evidently would appear,
That hitherward it ſpeedily advances
To them who heed well the known Circumſtances
In GOD's and *humane Actings*. He hath pour'd
The Viols forth, whereby ſome are devour'd,
And ſome tormented; yet, moſt men grow more
Blaſphemous, and more wicked then before.
And had we no *ſign* elſe to predeclare
The ſounding of the *Seventh Trump*, is near,
Save *that*, and thoſe *Diviſions*, which of late
Republicks, *Realms*, and *Perſons* ſeparate
From *others*, and *themſelves*; we need not ſhew
Another Symptome of what will enſue.
To haſten ſuch *Dooms* (among other *Crimes*
Which are predominant in theſe our times)
One I have ſeen reiterated here
With impudence in publick ev'ry year,
Which will not go unpuniſh'd, though the *Nation*
Hath entertain'd it with much veneration:
But I have yet no warrant to declare it,
And therefore till I have ſo, will forbear it.
With theſe, there is likewiſe one *ſpecial Sign*
Concurrent, mention'd in *Records Divine*,
(Not leaſt conſiderable) 'tis a defection
By wanting of that *Natural affection*
Which conſtitutes the *Manhood*; for that *ſin*
Doth to be *Epidemical* begin,
Yea, ev'n the natural Act of Generation,
Which was ordained for our preſervation,
So is corrupted into an exceſs
Of brutiſh *Luſtings*, beyond beaſtlineſs,
And *filthineſs*, grown up to ſuch a height,
That many in their *ſins* take leſs delight

Except they lawlesly be carried on,
And shall be likewise impudently done.
To which end, ev'n our honest *Recreations*
Are lately scandalized by these *Nations*,
And oft abused; yea, the *Tunes* and *Songs*
Which to a sober merriment belongs,
Are so estranged now from what they were
In former times, (and within Sixty year)
That in my apprehension there doth seem
So vast a diffrence betwixt *these* and *them*,
As 'twixt the croakings of a *Ravens* throat,
And *Linnets*, or a *Nightingales* clear note.
Which unto me appeareth to portend
Our *pleasant things* are drawing to an end;
And, that our *sins*, and their deserved *doom*
Are now almost to their last period come.
One *Sign* more I will add unto those many,
Forementiond, which as *signal* is as any:
Some of the true *Christ* do beg'n to doubt,
And where to find another, hunt about;
Not wanting such as will be undertaking
To bring them unto one of their own making.
Thus much, as I believe, his words implies,
Who said false *Christs* and *Prophets* should arise
In latter times; for I have in my dayes
Seen that to be fulfilled many wayes.
The greatest number *Christians* now profess,
Send one another unto *Antichrist*,
And say that's he: In *Turky* at this day,
He is expected, (as reports do say)
And many last year were in expectation
To hear thereof, ere now, a confirmation.
And I, because I credit not that *Fame*,
A man of little *Faith* reputed am.

Some

Some confidently tell us he is *here*,
To wit, in this *Church* whereof now we are;
And, so I hope, although it may be thought
We have not entertain'd him as we ought;
Nor are so charitable unto them,
Who conscientiously do *worship him*.
Some say, he's *there*, in such or such a place
Wherein a *secret Meeting is*, or *was*;
Some other send men to the *Wilderness*,
Affirming he is there; perhaps by this
Intruding, that he by the *Humane Creature*,
May found be in his own *wild until'd Nature*.
But this believe not, for till thither he
Comes of *himself*, found there he cannot be,
Nor any where, save where that *Love* resides
Which doth expel that *self-love* which divides
His *Flocks*, and causeth men no care to take
Those breaches to repair, which *Pride* doth make.
Not many take into consideration
How to improve aright this *Visitation*;
They do both *good* and *evil* things mis-name,
The *wicked* they acquit, the *righteous* blame;
Their *Interests* sometimes confound together,
To th'one sometimes apply what's due to th'other;
And, as the *Jews* (their type) did justifie
Themselves in acting that *Impiety*
For which they are corrected; we begin
To say, like them, the troubles we are in,
And loss of all the good things now bereft,
Befall us onely because we had left
Such *Idolizings*, as when *Spice-Cakes* given
For an Oblation to the *Queen of Heaven*,
By them omitted were. Such thoughts have we
Of GOD, and of those *Judgments* which now be

On

On us inflicted; yea, their parallel
We are in all, wherein they did not well.
I am not able to enumerate
The many wayes whereby we separate
From one another; nor dare say how few
Go *right*, if there be but *one way that's true*.
Nor know how to be safe, unless there were
As well a preaching to the *heart*, as *ear*:
For, most what now proceeding from the *mouth*
Is, only counter-pleadings between *Truth*
And *error*; which both sides, to fortifie
With so much confidency do applie
The *words* or *meanings* of Gods *holy writ*,
That, had we no way to ascertain it
But these, or those mens, or my *yea* or *no*,
None could know what they should *believe* or *do*.
For, as well *Supream Powers* as *private men*
Are *Patrons* of gross errors now and then;
And by *Authority* that is suppress
Which was by like *Authority* profest.
With ev'ry *windy Doctrine* flur'd about,
Some are not half so zealously devout
And resolute professors of what's *true*,
As of what is *Heretical* and *New*:
And others oldest and *sound Truths* condemn,
Because they are but *Novelties* to them.
Some term all those *Phanaticks* who dissent
From them in *Judgment*, although innocent.
Some call them *Saints* and *Martyrs*, who by some
Are judg'd the cause of all the Plagues now come.
The *Romanists*, unto our *Separation*
From them, ascribe this present *Visitation*.
Some others say, it is our toleration
Of their *Idolatries*, which plagues this Nation.

Some

Some to entrenching on mens *Consciences*
Impute it. Some to our tolerating these.
Some to expelling of the *Hi'rarchy*:
Some to suppressing the *Presbytery*.
Some to Rebellious actings against *Kings*;
Some other unto quite *contrary things*.
And the result of all summ'd up together,
Is *this*, Each *shifts his guilt off to another*.
But, GOD before the *Round* hath wheel'd about,
Will find the *principal Offenders* out,
Either while *time* runs on, *or*, when he shall
To *universal Judgment* summon all.
That which should have *two feet* to stand upon,
We cripple, by allowing it but *one*:
Some zealous are for *Temples* built with stones;
Some for those spiritualiz'd in *flesh and bones*.
Some are for *Conquests* by the *temp'ral Sword*;
Some to be Victors by the *Two-edg'd Word*.
Some look for *Christ* in that *Jerusalem*
Which was in *Palestine*; and some for him
(In that *Jerusalem* which doth descend
From Heaven) do in *Faith* and *Hope* attend:
And, too too often also, they who be
At *union* in their *Judgments*, disagree
So long (for By-ends) timely to improve
Their *knowledg*, *faith* and *works*, by *Christian Love*,
That in all, whereby they to merit thought,
Their Labour's lost, and all for which they wrought.
Delusions now so many are, and such
In these last times, that they endanger much
Ev'n GOD's *Elect*; and do presignifie
The day of *Vengeance* is approaching nigh:
And partly seems to be charactared
By what the best men *hope*, and worst men *dread*.

However, let no ſoul deſpair that hath
Sad apprehenſions of the day of *Wrath*;
By this, or what in my *Review* you find
Conditionally predicted, to remind
What was neglected; for, among us here,
Chriſt's everlaſting *Goſpel* to our ear
Is preached yet; and, not yet is the day
Of *Reconcilement* paſſed quite away.
Come, let us therefore, ere it ſhall grow dark,
To ſcape the *Storm* and *Fire*, flye to th' *Ark*
Which hath been ſlighted; there is yet a place
For *Mercy*, and an open door for *Grace*.
When *Penitence* brings *Reformation* in,
It makes a *Bleſſing*, what a *Plague* had been:
Yea, then 'twill to her *future weal* be turn'd,
That this great *City* was to aſhes burn'd:
She *Phœnix-like*, ſhall glorioufly ariſe
Out of that Rubbiſh wherein now ſhe lies;
And I, which now am diſreſpected here,
Shall have a *Monument* erected there.
GOD all advantages to ſave us, takes,
Forſaketh none, till *him* he firſt forſakes;
Made not *one man* (though ſome ſo pleaſe to ſay)
To be a *ſinner* or a *caſt-away*:
But all in *love*, that *they* might be by *him*
Poſſeſſed with delight, and *he* by *them*.
For, when the *ſin of one* had all deſtroy'd,
That his *Love* ſhould not thereby be made void,
He to redeem them gave his *onely Son*,
Who ranſom'd all again, excepting none.
Still by his actings in the *diſpenſation*
Of *Judgments* and of *Mercies* to this Nation,
(Ev'n by the late Plague of *devouring fire*)
He manifeſts, that he doth not deſire

Our

Our *total Ruine*; but, takes all occasions
Allow'd by *Justice*, for our preservations:
And though our *sins* as red as *Scarlet* show,
He can and will make us as white as *snow*,
If we repent them; or, if we but would
Endeavour it so far forth as we could:
For, he in sinners deaths takes no delight,
Or, any without cause to grieve or smite:
But in *pure love* dispenseth his correction,
To bring our *happiness* unto perfection.
This is my *Creed*, which should I not confess
To glorifie GOD's *Love* and *Righteousness*,
(When by occasions thereto mov'd I am,
That others may likewise believe the same)
I merited to be shut out from those
To whom GOD *everlasting Mercy* shows:
For, could we see, or apprehend how near
He standeth, when far off he doth appear,
Co-operating *for*, and *with us* too,
(In that which for our selves we cannot do)
We wouldmore *love* then *fear him*(though his blows
Are very sharp) since *intents* by those,
Is hammering the *self-love* of the *Creature*
Into the *will* and Temper of his *Nature*,
To make true *Union*, which till then, will be
Impossible; for, nothing can agree
With ought so perfectly as to unite,
When diametrically opposite,
As those two *Natures* be; because the other
Th' one would destroy, if till then knit together.
Repine not therefore, at what GOD shall do,
What ere it be; but willingly thereto
Submit your selves, and heartily repent
Your *Provocations*. Let us all lament,

Not thereto frighted by a ſlaviſh *fear*
(Of *Judgments* which now felt or threatned are
By this *Review*) but impure love to him
Whoſe *Mercy* ſaves, when *Juſtice* might condemn;
And perſevereth to redintegrate
By *Love*, ev'n thoſe who perſever'd in *Hate*.
Do thus, and then the *Judgments* which in part
Now executing are, GOD will divert.
Repent what you have done, and he will too
Repent of what he threatned hath to do.
For ſuch *Repentance* well conſiſts with that
Immutability which doth relate
Unto the *Deity*; and will accord
With Attributes aſcribed in his *Word*.
Yea, though from my *Predictions* you ſcape free,
I ſhall then counted a *true Prophet* be;
And this my *Interjection* will appear
Not ſo improperly inſerted here,
As I my ſelf ſuppos'd, when 'twas begun,
It would appear to many, being done:
For, till I had compos'd what here is pen'd,
I knew not all whereto it might extend;
Nor know I yet: and therefore I do leave it
To ſuch effects as GOD ſhall pleaſe to give it.
But how *my ſoul*! how came it ſo to paſs,
That this *Ejaculation*, with *Alas*,
(And with *ſad Muſings*) was begun at firſt?
Since thou doſt know, that when things are at worſt,
GOD then *comes in*, and often doth repair
Our *Breaches*, when brought near unto deſpair?
The *Aid* delay'd a while, he brings at length,
(Ev'n when we have no likely means, or ſtrength
To help our ſelves) why then ſhouldſt thou be ſad,
Who frequently experiments haſt had

That

That *Mercy* hath to thee been more then doubled,
When others thought thee most extreamly troubled
Thou wert vouchsaf'd the greatest *inward Rest*,
When in thy *Body* thou seem'dst most oppreſt;
And to be kept unharmed in the *flame*,
Is more then preſervation from the ſame.

Then what thou haſt perſwaded others to,
Continue (as thou haſt profeſt) to do:
In what GOD's glory may advance, perſever;
Depend on him; be pleas'd with whatſoever
He either ſhall permit, or hath decreed,
And to diſcharge thy *Conſcience* ſtill proceed,
Not fearing that thy *labour* or thy *coſt*
In doing of thy *Duty*, will be loſt:
For fully recompenſ'd thy pains would be,
Though thou ſhouldſt edifie but *two* or *three*.

The *World*, the *Devil*, yea mine *own fleſh* too
(Offended much with what I *ſay* or *do*)
Conſpire together, and Confederates be
Both to *diſcourage* and *diſparage* me;
Pretending they have ſomewhat to produce,
To prove me blamable without excuſe:
(And may deſtroy me, if nought intervene,
To bar the proſecuting what they mean)
Yet I defie them both to *act* and *ſay*
The worſt they either would effect, or may;
For, though they find me many grains too light,
I have a *white Stone* that will make up weight,
And ſuch a *Friend* as hath on me beſtown
A *Righteouſneſs* more perfect then mine own.
He cheers me with aſſurance that he will
To me what he hath been, continue ſtill;
By GOD's *free-gift* this *hope*, this *faith* I have,
And they will ſend me *ſafe* beyond my *Grave*.

VATI-

VATICINIUM CAUSUALE, *Imprinted* 1655.

THis being composed upon a special Occasion, whilst *Oliver Cromwel* was in Power, the following *Prediction* was therein expressed, pag. 12.

And now great *Oliver*, to thee likewise
Let this be known, and do thou not despise
The *Publisher*. GOD doth expect to have
Honour from him to whom he *honour* gave:
That such as bear *Rule* over men be just,
That they their *Vows* infringe not, nor his *Trust*:
That they consider he bestows large Measure
Of *Pow'r* upon them, not to act their *pleasure*,
Or to fulfil their *Lusts*; but doth enlarge
His Bounty, that their *Place* they may discharge
With *Courage*: That he *Riches* doth provide,
Lest *Avarice* might draw their hearts aside,
Or *wants*, to do *Injustice* them compel;
That he gives *Honour*, not to make them swell
Above their *Brethren*, but them to exempt
From what may mis-befall them by *contempt*.
And, that all these things are on them bestown
Much more *for others sakes*, then for *their own*.
Know, Sir, that GOD, from *persons* in your *Place*
Expects all this, and to that end gives *Grace*
And *Pow'r* for asking, and what ere some say,
That he no man compels to go astray,

Nor

Nor leaves nor hardens any (not the worſt)
Till love to *ſelfneſs* makes them leave him firſt.
If this, thou well conſidering, ſhalt act
Accordingly, performing thy *Contract*
With GOD, and with his *People*, he ſhall then
Give thee the loves and hearts of all *good men*:
Fix thee as firmly as the *Rocky ſhores*,
Which ſlight the *Ocean* when it foams and roars.
Thy Name ſhall ſpread and glorifie much more
Then all thy *Predeceſſors* heretofore.
Yea, in *Fame*'s Book thou maiſt enrolled be,
The firſt who made this *People* truly free;
Be *Firſt-born* of thoſe *Vice-Roys* who ſhall take
Their Thrones from Him, whoſe Kingdom down
All *Monarchies* of *Tyrants*, with all thoſe (wil break
Who help patch up the *Clay and Iron Toes*,
The Reliques of that *Image* which hath been
The Prop of him that's call'd the *Man of Sin*.
All this may be, and if thou ſtrive to go
The *way* that open lies, it ſhall be ſo.
Oh! loſe not this advantage for a *Bubble*,
Which in *vain hope* begins, and ends in *trouble*.
And laſtly, be it known, not by event
(Which may be to thy future detriment)
But by *Precaution*, that if fail thou ſhalt
(Without this *Peoples* obſtinate default)
Of what they juſtly from thee may expect,
(Who art advanc't their *Freedom* to protect)
Or, ſhalt abuſe thy *Pow'r* them to oppreſs;
Or, leave them unreliev'd in their diſtreſs,
So that they ſhall be forc'd to cry and call
To GOD for aid; he *hear* and *help* them ſhall;
Search what's *miſdone*, and (though their former *ſin*
Hath great and full of *Provocations* been)

He,

He, for the present time, will pass it by,
And on thy failings onely cast an eye,
Avenge their *Cause*, call thee account to give
Of all those favours which thou didst receive,
Of that late *Mercy* too, among the rest,
(Which did occasion what is here expresst)
And with much *indignation* cast thee down,
When to its *height* thy *confidence* is grown.

There were several *Addresses* made to *Oliver Cromwel*, and his Son *Richard* by this *Author*, whilst they exercised the *Supream Power*, amounting to above Two Quires of Paper; in which were many Seasonable *Precautions* and *Remembrances* to them tendred with a sober boldness; as also many *Predictions* of what would succeed, if they neglected what was thereby *precautioned*, which are now observed to have been verified: But these being delivered (sealed up) into their own hands, and not imprinted, are all omitted in this *Review*.

Verses

Verſes to the King's Majeſty:

Written immediately after His Reſtauration, and imprinted Anno 1662.

IN the ſixth page, the Author thus proceeds with what he had begun.

I had preſum'd a *perſonal Addreſs*
Long ſince; but difficult is an Acceſs
For ſuch as I appear, who hazard blame
And diſreſpect enough, where I now am,
Becauſe that which to do, my *Conſcience* calls,
Is by ſome numbred among *Criminals*.
In that regard this *Paper* muſt make way
For gaining an admittance, as it may,
And will perhaps preſented be by ſome
Who ſhall have entrance where I muſt not come.

I cannot write *ſtrong lines* with ſwelling words,
Whoſe *Elegancy* ſcarcely room affords
For *ſober ſence*; nor muſter up their *Names*
Whom *Hiſtory*, or whom *Tradition* fames
For brav'ſt *Atchievements* ſince time firſt begun,
And then ſay, *You have all of them outgone*;
And think my fooliſh *Words* may add unto
Your honour, more then your own *Deeds* can do.
Or, that there's any *wiſe man* who gives Creed
To what they in a flat'ring *Poem* read.
It it is not in the Pow'r of any other
By *Pen* or *Tongue* to clear up, or to ſmother

Your true *Deserts*; for in Your *Self* that lies,
Which either them *be-clouds* or *Dignifies*.
No other thoughts I entertain of You,
But such as I may *think*, and you *allow*.
Yet to extol Your Worth, I shall not dare,
Till I know truly what Your *Virtues* are.
For though to *Flat'rers*, all *Kings* seem to be
Of like Desert; they seem not so to me.
I'le serve You faithfully in what I may,
And You, as *King*, love, honour and obey:
I would conceal, not publish Your Defects
If I knew any; and give due respects
To all Your *Merits*; but I will not own
One Line that praises them, till they are known.
For, till I know I give but what is due,
I am a *Lyar*, though my *words be true*.
Since equally both *good* and *evil things*,
Are famed of the best and worst of *Kings*.
A *stranger* likewise, You have been long time
To most of Your own *Subjects* in this *Clime*;
And, I was never where I did behold
Your face, since you were two or three years old;
What good soever therefore I aver
Of You, I shall but seem a *Flatterer*:
Yea, You Your Self would think so, should I add
Those *Virtues* which You know You never had;
And, *Praise* which is ascrib'd to any one
In that *mode*, is a little less then none.
But little credit also hath a *Poet*,
To celebrate Your Worth when he shall know it,
Or counterpoise or silence *Contradictions*,
Since most esteem his Writings to be *Fictions*.
And You would have more honor then from them
By these *blunt Lines*, if they had Your esteem.

I

I therefore so shall study to encrease
Your *Honour*, that I may not make it less,
And, whatsoever I can say or do,
(Although You give a *Countermand* thereto)
I'le *say* and *do* it, when I shall be sure
Your *Life*, or *Peace*, or *Honour* 'twill secure:
And if this be a fault, I do intend
To be thus faulty till my life shall end.

I know well, *Royal Sir*, who 'tis that sayes,
To please great men, deserves not meanest praise.
I see how 'tis approv'd, and what they gain,
Who can that thriving *Faculty* attain:
Yet I shall wave that *Art*, and will assay
To do You honour in another way;
By giving You *occasions* to express
Your *Justice*, *Mercy*, and Your *Prudentness*,
That You Your Self may make the World to see
Your *Virtues* more, then *words* can say they be.
To that end much might in my *Case* be shown,
But rather for *Your sake*, then for *mine own*,
Is this *Address*; yea, rather to prevent
What may be Your *Harm*, then my *Detriment*:
I'le therefore wave that too, that no *self-end*
May frustrate what I chiefly do intend, *&c.*

Page 20. *it thus follows.*

——————lest my good intent
To You, some future *Casualties* prevent,
I will so far forth as my *Chain* doth stretch,
(And my own shortned Arm and Hand will reach)
Exhibit such *Expedients*, as from time,
And other *Herbs*, I've suckt within our *Clime*;
And wanting better Gifts, will offer You
This little Clutter of those Grapes which grew

Upon my *Wither'd Vine*; for though they are
But sow'r, Your *Kingdom* yeelds none wholsomer,
If you shall seasonably press out the Juice,
And then assume it without prejudice.
This *Time* is Critical, the *wayes* be rough,
And many of those *Chariot Wheels* flye off,
By which Your Marches expedited seem'd,
And, lost *Advantages* must be redeem'd,
Lest when You think that they are come to hand,
Your main *Expectances* are at a stand,
Or put so far back, that You may survive
Your *hopes*, and Your own *happiness* outlive.
I wish it otherwise, and know it may
Be as I wish, if you the means assay,
Not giving ear to those who will withstand
Your good, and that which GOD hath now in hand,
I have discharg'd my *Conscience*, and so shall,
What ever for so doing doth befall;
And hope that will not wholly be despis'd,
Which now shall be in faithfulness advis'd:
To those men do not over-much adhere,
Who think all *Wisdom* lies within their *Sphere*.
For *Honours*, *Riches*, and *Self-Interest*,
Have made *wise men* as brutish as a *Beast*.
Heed other while, what *Common Fame* doth say,
As well as what Your *Courtiers* whisper may;
Lest You be ignorant of many things
Whose cognizance is pertinent to *Kings*.
Make no man Your *Chief Confident*, but he
That is discreet and honest fam'd to be;
Lest he deceives Your Trust, and in the close,
Destroys Your *old Friends*, and begets *new Foes*.
Let *Justice* be your *Scepter*; and Your *Crown*
Be *Mercy*; and if You would keep Your *own*,

Give

Give that to others which to them belongs,
And free the poor and fatherleſs from wrongs;
Eſpecially Your main Endeavours bend
To make & keep Your *Soveraign Lord* Your Friend;
And if You would be ſetled on Your *Throne*,
Take care that His Uſurped be by none.
Enjoy Your *Conſcience*, whatſoe'er it be,
So other men may have their *Conſcience* free;
And hang me for a Traitor, if hereby
You then enjoy not more Security
Then what Your ſtrength by *Land* & *Sea* now gives,
And all that *Humane Policy* contrives.
Let *Truth* and *Error* fight it out together,
Whilſt *Civil Peace* diſturbed is by neither;
Which may be ſo provided for, that none
Shall juſtly be diſpleas'd with what is done;
Nor You thenceforward be (for evermore)
Diſturbed, as You have been heretofore.
If You neglect this, and I diſobey,
'Twill be with much grief, and no other way
But onely *paſſively*; and whatſoever
I ſuffer, will Your *Welfare* ſtill endeavour.
To be of this mind, thouſands I believe,
Whom You to favour do not yet receive;
And whilſt they are *excluded* (though in peace
They live) ſuſpitions daily will encreaſe,
By which You may have *trouble*, and they *blame*,
Who ſhall be no way guilty of the ſame.
Your taking timely opportunities
Now offer'd (from what yet before You lies)
May render You a bleſſed *Inſtrument*
In making ſmooth way to that *Government*
Which *Tyrants* and *ungodly men* moſt fear,
You and Your ſubjects mutually endear,

More

More glorious make Your *Temporary Throne*,
Then ever *English King* yet late upon:
And Your *Name* to be terrible to those
Who to Christ's Kingdom shall continue Foes.
Herein I've spoke according to my Creed,
Wishing my just hopes may thereon succeed;
And, that upon Your heart it may work more
Then what I've spoke to others heretofore.

But, GOD's time is at hand, within his Pow'r
Are all mens *wayes*, yea both Your *heart* and *our*;
And I will patiently submit unto
What either *he* or *you* shall please to do,
Not asking (whatsoe're I seem to want)
Ought more then You spontaneously shall grant;
For what I may expect, if You deny,
So far as need shall be, GOD will supply.
The *Liberty* I covet to enjoy,
Is that which no man living can destroy.
The *Wealth* I aim at, is nor less nor more
But to be *well contented*, rich or poor;
And if I had a will my *Wits* to strain,
That I to *Earthly Honours* might attain,
I should to no such *Vulgar Heights* aspire,
As now are *Objects* of most mens desire;
Or to a *style* of so mean Consequence
As is an *Earl*, a *Marquess*, *Duke* or *Prince*;
Or to be call'd Your *Cousin*. For, no less
Would satisfie my large *Ambitiousness*,
But such a Dignity as did commend
His Loyalty, whom *David* called Friend;
And means enough to make a Parallel
Of ev'ry *Traitor* with *Achitophel*.
For, then you should in very short time see
That no man more deserves esteem'd to be
Your *Loyal Subject*.

A

A THANKFUL RETRIBUTION,

Imprinted 1649.

THis was written to expreſs the *Author*'s gratitude to ſome few Members of *Parliament*, who without his ſeeking, had propounded an Expedient whereby to ſatisfie his juſt *Demands*; but being without effect, that which was neglected, is here again revived, as pertinent to conſideration at this time.

Though *Wiſhes* are but words, *Thanks* are no more;
And my Oppreſſions make me not ſo poor,
But that I have yet *Thanks* enough to pay
For *Fifty thouſand Wiſhes* in one day;
And I much thank you ——

Page the Second.

But truly I expect not yet to ſee
The *World* neglect her own, to think on me;
Nor do I ought for my Advantage crave,
Whereby the *Publick* may diſprofit have:
I rather wiſh, That what is truly known
By *Service* and by *Grant* to be mine own,
Might be confer'd, or means at leaſt, whereby
My *Labours* might ſupport my *Family*
Till I receiv'd my dues. For that would pleaſe
My longing more, then all thoſe *Offices*

Which

Which others covet, and wherein few can
At once grow rich, and be an honeſt man;
And, wherein (as Affairs are manag'd now)
He that would fain be *honeſt*, knows not how.
I value not my ſelf ſo high, to ſet
My heart on what I am not like to get:
No, nor ſo low, but that (if I had wings
To reach them) I would flye at th' higheſt things
Your *Houſe* could give me, or the world could ſhow
Yet ſet them at a diſtance far below me:
For, he who of *himſelf* eſteem ſhall make
By thoſe things which the *World* may give or take,
(Or he who by his *Trappings*, or his *Place*
Doth prize himſelf) his *Manhood* doth debaſe.
If I well know my heart, I ſeek no more
Of this Worlds *Honour*, or of her vaſt *ſtore*,
Then what ſufficeth to defray the Debts,
Which *Duty* and *Neceſſity* now ſets
Upon me; or which may yeeld means to do
Thoſe *Works* which God may ſeem to call me to,
And keep up that frail part of me which dyes
Or lives unactive, without due ſupplies.
Yet when I did perceive with what diſdain
Some did your friendly motion entertain,
And how they jeer'd thereat, it tempted me
To wiſh your *Motion* might vouchſafed be,
That I might ſee how mad the *Fools* would grow
With *Envy*, if they liv'd to ſee it ſo.
One ſaid the *Place* was fitter to reward
A *Member of your Houſe*; and it appear'd
Thereby to me, that he had quite forgot
(As others do) the *Self-denying Vote*.
Some ſeem to think, that ſeeing I am poor,
(Whate're they owe me) they ſhould give no more

Then

Then sutes my present *Fortune*, as if I
With my *Estate* had lost my *Dignity*,
And he had got it, who since t'other day
Is grown *Sub-Grandee* from a *beggar-boy*,
By such an Occupation, as hath yet
Neither improv'd his *Honesty* or *Wit*:
But, let these make the best of their *New Lot*,
So mine they wrong not, I envy them not;
And, 'tis my honour, rather then my shame,
Now to be *poor*; because I poor became
Not by mine own default, and in a time
When to be very rich, implies a crime.
For, who with *honour* to great *Wealth* can rise,
When all the *Land* is full of poor mens cries?
Or, what shame thereby him can seise upon,
Who wants, when *Kings* and *Kingdoms* are undone?
Or poor became, because he lent and gave
His whole Estate the Neighbourhood to save?
And what at last will unto such succeed,
Who, when they may, relieve not that mans need?
I covet not the *Place* propos'd for me,
(Although as capable thereof as he
Who did possess it) for, I know too well
Wherein that man his Neighbours must excel,
Who hath an aim so high, except there shall
Some extraordinary *Change* befall:
And, me (I think) it would advance no more
Then did that *Office* I held heretofore.
For, in these Isles I have already had
A *Place* more honourable (though not made
So much account of) then 'tis to supply
The greatest Office in your *Chancery*.
Yea, more then to possess the place of him
Who in that *Court* is *Officer Supream*.

And as a mark of Honour, bears about
A *Silver Seal* in an *Embroidered Clout*.
I have been honour'd to draw up *Records*
For him that's *King of Kings*, and *Lord of Lords*;
To be unto this Isle *Remembrancer*,
And, as it were, a *Publick Register*
To that Supream, High and most awful *Court*
From whence proceeds no *Sentence*, no *Report*,
No *Order* or *Injunction*, no *Decree*,
Edicts or *Dooms*, but such as *Righteous* be;
And where the *Judg* will to no side be sway'd
By *Eloquence*, or *Force*, or *brib'd*, or *pray'd*
To be more *merciful*, or more *severe*
Then *Justice* and true *Clemency* may bear.
Yea, although at this present heeded not
By many, (and by others quite forgot)
I have enroll'd, and registred to stand
Upon Record, what *Mercies* to this Land
Have been vouchsaf'd; what ought to have bin done
To keep away the *Judgments* coming on:
Shown how the *King*, and how the *People* might
Have scap't the hands which both of them now smite:
Foretold the *War* before it came to pass;
Who should begin the Quarrel in this place:
What sad Effects would follow; what regard
My words would find, how they should me reward,
With many other things, which will appear
In those *Records*, whilst men speak *English* here:
And thousands will in future time confess
Those things fulfill'd which I did fore-express,
Who shall, it may be, likewise live to see,
That GOD observes who have abused me.
For hitherto, though I despis'd appear,
He spares my life, upholds my *Spirit* here;

Feeds

Feeds me by his own hand, sometimes by *men*,
By *Ravens* and by *Angels* now and then.
Twice when my powrfull Foes had by their might
Deprived me of my Subsistence quite,
He did supply my *wants* when I nor knew
Nor thought how *Oyl* or *Meal* I could renew.
Against proud *Prelates*, and corrupted *Peers*,
He did maintain about me many years
A *Watchful Guard*, which kept me from their Powr
When me they did endeavour to devour.
And from my troubles did release me too,
By *doing* what some thought would me undo.
Yea, when the greatest *Lyon* loudly roar'd,
And rouz'd against me; when the *bloody Sword*
Was drawn upon me; when a *Poysonous Post*
Breaths killing Vapours; when I was oppresst
On ev'ry side; and when I was forsook
Well nigh of all, GOD notice of me took,
Sav'd me from *spoil*, from *slaughter*, from *infection*,
And honor'd me, ev'n by his own protection.

This being so, my *Scorners*, whom I hear
At your Proposal do both grudg and jeer,
Have no such cause (as their mistakings may
Suppose they had) your *motion* to gain-say:
'Twas fear, perhaps, I might have made the Place
Henceforth less profitable then it was,
For if that *Register* shall conscience make
At ev'ry *Hearing* such true Notes to take
Of what is *Order'd*, and so careful be,
To draw up ev'ry *Sentence* and *Decree*,
As not to leave that doubtful which the *Court*
Intrusts to his discretion and report,
Ambiguous Orders would not so enlarge
The *Clients* trouble, and his needless charge.

Either by words too many, or too few,
(Or of leſs weight then to the ſenſe was due)
New *motions* to beget, and thereupon
New Orders, till both parties are undone.
When to prevent this, due care ſhall be took,
You will not ſo much for *great Places* look,
To gratifie your *Friends*, as you will then
To execute them, ſeek out fitting men.
No *Place* will then be thought too good for thoſe
Who for your ſakes have made their *friends* their foes;
They ſhall then get, at leaſt their *own* again,
Who hitherto have ſpent themſelves in vain;
And out of zeal unto the *Common Good*,
Adventur'd *Liberty*, *Eſtates* and *Blood*,
Whilſt others (by their patience, coſt and ſweat)
Grow, to their *Countreys* damage, *Rich* and *Great*.
Then they who have been innocently wiſe,
Will ſee in what their *Wealth* and *ſafety* lies;
And, then it may be, ſome fair *Lot* among
My *Brethren*, will befall me *ſhort* or *long*.
When ſuch a *Change* I find, I ſhall begin
To doubt almoſt, what *Climate* I am in.
I ſhall not, for a good ſpace after, take
The boldneſs to profeſs I am awake,
Or, that a *Reformation* in hath crept,
Whilſt I was either in the dark, or ſlept;
And ſhall of our *diſtractions* hope to ſee
A better end, then likely now to be.
Then thoſe things which we yet hear and behold
With fear and ſorrow, ſhall with joy be told;
And then ſhall I no whit diſpleaſed grow,
Whether I ſit higher, or more low;
Or, whether they who me ſhould think upon,
Give me that *Office*, or a *worſe*, or *none*.

For,

For whatsoe're befalls, I shall be fed,
And so shall mine, whilst other men have bread.
From your *well-wishings* these expressions flow;
From these perhaps another fruit may grow;
From that another, and from those again
Another, till your wishes you obtain,
And our Endeavours (though what we intend,
Succeed not) shall be prosperous in the end.

BONI OMINIS VOTUM:

Imprinted 1656.

THis (as a *Symptome* of a *Good Omen*) was occasioned by the summoning of Extraordinary *Grand Juries* out of the eminent *Baronets*, *Knights*, *Esquires* and *Gentlemen*, to serve in their respective *Counties*, at the *Summer Assizes* 1656, which because it offers what is fit to be considered and remembred, (and is also very short) shall be here inserted without Abreviation.

Good speed to this *Republick*, and encrease
Of *Happiness* to those who seek her *Peace*.
Sad things are threatned, and a lowring *Skye*
Seems to portend great *storms* are drawing nigh:
But look above them, and good courage take,
The *Sun* still shines, although the *Clouds* be black,
And beamings through their darkest parts appear,
Whereby discernable *Good Omens* are.

With

With *symptoms* of the Bleſſing we expect,
If *we our ſelves* obſtruct not their effect,
And turn them to *ill ſigns*; which to prevent,
That which yet follows gives a needful *hint*,
As both abroad and here within this *Land*,
Publick and *private mens affairs* now ſtand,
This *Year* is likely to be *Critical*,
About the time in which the *leaves* will fall.
And if *Conjectures* may be builded on,
We from what's acted, with what's left undone,
Spell'd both together, ſomewhat may deduce
To teach us what ere long will be in uſe.

Whether it were the *Policy* of ſome
In hope it an obſtruction might become
To *Concord*; or the Prudence of the *Shrieve*,
Or *Special Providence*, which did contrive
By thoſe *Grand Juries* ſo to repreſent
Their *Counties*, we ſhall beſt know by th' *event*:
For, whether chearfully they meet and do
That *Service* which their *Call* invites them to;
Or, by a wilful *Non-appearance*, wave
That Duty which the *Common Cauſe* doth crave,
It will be ſignal, and to many one
A *Teſt*, as virtual as the *Lyzian Stone*;
And, likewiſe give an *Intellectual View*
Of ſome *Reſult*, which thereon will enſue
At their *next Meeting*, who to repreſent
This *Nation*, ſhall be by Election ſent.

For, thoſe *Grand Jurors* are now choſen forth
Of them, whoſe Gifts, Eſtates, Degree or Birth,
Hath rankt them with the beſt; yea, out of thoſe
(Excepting onely open active Foes
To his *Republick*) who have been ſuſpected
Neer *Neuters*, or elſe perſons diſaffected,

As

As well as from among them, whose true zeal
Hath kept them constant to this *Commonweal*,
That they who heartily well minded are,
Themselves henceforward some way might endear
Thereto, and thereby for the future stand
Enroll'd among the *Patriots* of this Land:
Endow'd with all their *Liberties*, and freed
From those *Distinguishments* which either breed
Or nourish secret hatred, to th' encrease
Of *Quarrels*, and diminishment of *Peace*.
And, who can tell what *Providence* by these
(Though differing in their *Judgments*) will now please
To make Effectual for the preservation
Or settlement of *Peace* throughout this *Nation*,
When things are acted by a moderate
Expostulation, in a *joint Debate*?
Where ev'ry one may freely speak his thought,
And when it is consid'red as it ought,
That no man can of *Safety* be assur'd,
Until the *Publick Safety* be secur'd.
We know, that *differing Simples* put together,
So qualifie and so correct each other,
(Though some are poysonous) that they purge away
Malignant Humours, which would else destroy
The life of man; so they who formerly
Did in their *singular Capacity*
And *private Judgments*, sometimes act or speak
What did at least endanger, if not break
The *Common Peace*; may when they gath'red are
Into one *fellowship*, be helpful there
To benefit their *Country* ten times more
Then they have been, or could be heretofore.
Yea, as the *fat Lime*, and the *barren Sand*
When they well mixed are, do make a band

To

To bind together rough or hewed ſtone,
(Which neither of them could have done alone)
Ev'n ſo by them who are *Diſſenters* now,
Our *Publick Buildings* may the firmer grow,
When they into *One Structure* ſhall be fixt,
Well qualifi'd, and rationally mixt.
This peradventure may ſome good preſage
To them who are convened to engage
Within a higher *Orb*, or ſhortly muſt
Become our *Truſtees* in a greater *Truſt*:
For he who hath conſid'red it, believes
That if thoſe *Petty Repreſentatives*,
By *loving Prudence*, ſhall prepare a way
Thereto, (as in good likelihood they may)
That *Nobler Body*, which to its perfection
Are (for the moſt part) rais'd by their *Election*,
Might be ſo modaliz'd, and temper'd ſo,
That *Diſcords* into *Sympathies* would grow,
And all our *Fears* and *Dangers* in the cloſe
Quite vaniſh, to the terror of our *Foes*.
It may be thus, and will be thus, if yet
Mens *Wilfulneſs* hath left them any *Wit*:
For, why ſhould they who now may be at reſt,
Run hazards to advance their Intereſt,
Whom nothing elſe can ſatisfie but *Pow'r*,
All others at their pleaſure to devour?
And ſpoilers of their own Eſtates become,
To make a Fortune for they know not whom?
Or ſeek to have that *Game* afreſh begun,
By which all may be loſt, and nothing won?
I hope they ſhall be wiſer, and that we
In this *Expedient* ſhall ſo wary be,
That whatſoever others may intend,
We ſhall endeavour to promote that End

We ought to prosecute, and at the last
Our *Anchor* in a peaceful *Harbour* cast.
I wish it heartily, and (since I see
Wishings are vain where no endeavours be)
That, those whom it concerns, provoke I may
To seek this *blessing*, and to help make *way*
To that I wish for, I compos'd this *Spell*:
Let him who mov'd me to it, speed it well,
And make it so consider'd by this *Nation*
(Before things grow beyond consideration)
That *Words* which to their safety do pertain,
May not be alwayes spoke to them in vain;
For they are *fools* who still pursue a *Course*
Which makes a *sickly being* to be worse:
And they are also little less then *mad*,
Who would exchange a *good one* for a bad:
Or put in *hazard* a *possessed Lot*,
In hope to get what never can be got.

A *Si quis*, or *Queries*, with other Verses annexed.

Imprinted in the Year 1648.

HEre should have been inserted *Collections* out of an *Address* entituled, *A Speech without doors*; but it is quite lost. The following *Si quis* presented to the Members of *Parliament* in their *single Capacities*, related to the *Author's* particular Interest, and was composed in an unusual mode, in hope it might have inclined some of them to pro-

voke the rest to take notice of that which had been often presented unto them in an usual and more *serious manner*. Much may be thereby collected to evidence how most *Parliament men* stood affected as to the Execution of *Justice* about that time. This was laid down at the *Parliament door*.

That day in which Victorious *Cromwel* sent,
His first Expres's (to your great wonderment)
Of *Hamilton*'s Defeat; which whilst a *Scot*
Then living, liveth, will not be forgot;
Ev'n on that day, before your feet I spread
A sad Petition, humbly prefaced
By these ensuing lines:

He that is prostrate on the floor,
Lies there whence he can fall no lower;
So does this *Orator* of your.
Petitions he hath oft convey'd
Into your *hands*, yet finds no aid;
These therefore at your *feet* are laid.
There let them not neglected lye,
Nor unregarded pass them by,
But view them with a gracious eye.
And let our *Parents* not provoke
Their *Children*, till offence be took,
By which their patience may be broke.
Consider those who lye below;
For you shall reap what you do sow,
And find such *Mercy* as you sow.
Refresh their *Spirits* who are sad;
As GOD this day hath made you glad
By those *good tydings* you have had.

Among

Among the rest, this *Beadsman* hear,
Who feels the wants which they but fear,
Who dread the effects of this *moist year*.
And blame him not, that thus he shows
His *Cause* as well in *Verse* as *Prose*,
And in a path untrodden goes:
For, scarce *Earth*, *Water*, *Air* or *Fire*
Enjoyes he, or wherewith to hire
That Pittance *Nature* doth require.
And men in danger to be drown'd,
Lay hold on any trifle found,
To reconveigh them safe aground.
Then this annexed Paper view,
And let him favour'd be of you,
As that which he avers, is true.
Or, if for what he here prefers
His *Suit*, there stand *Competitors*,
Let it be neither *his* nor *theirs*,
But as most equitable it appears.

To my *Petition* fixt, I for your view
Left this upon the *Pavement*, and withdrew,
In hope some kind hand would have been extended
To take it up, that it might be commended
To *free debate*. But *six dayes* now are gone,
And GOD since then the *Mercy* lately shown,
Hath more then doubled on you; yet here I
Still at your door unheard, unheeded lye,
And have as yet not so much favour'd bin
As to be told who took my Paper in.
Of private Scrutenies grown therefore weary,
I have in *publike* now set up this *Query*.

Your House receiving notice twelve months since,
Of my long suffring, and my *Indigente*,
(Occasion'd in your *Service*) thought it fit
To some *Selected Members* to commit
The finding an *Employment* to supply
Subsistence, till my great necessity
Might be removed, by discharging that
Which is to me yet owing by the *State*.
I (having long without successe attended)
Stand at this present by them recommended
Unto a *Place* nam'd, wherein there appears
With me, nor few, nor mean Competitors;
And some (to vacate your intent thereby)
Have also term'd it a *Monopoly*.
I humbly make Queries.

'First, Whether he that's well known to have bin
'Foe to the Cause you are engaged in,
'Standing Competitor with him that's known
'To hazard for it all that was his own,
'Can be preferr'd without a wrong to you,
'And an entrenchment on the other's due?
'Next, Whether a Competitor defam'd
'For breach of Trust (by whomsoever nam'd)
'Ought rather by your Votes to be befriended,
'Then he who to your House is recommended
'By her own *Members*, and 'gainst whom no man
'Exhibit justly an *Impeachment* can?
'Then whether he your Grace deserveth best,
'Who hath for you lost all his Interest
'In *outward things*; or they whose *Wealth* is more
'Since our *distractions* then it was before?
'And lastly, Whether ought may be compris'd
'Among things judg'd to be *Monopoliz'd*,

'When

'When all the *Profits* which from thence arise,
'Are brought into the *Publick Treasuries*,
'And whereof neither *one alone*, or *few*,
'But all men likewise have their proper due?

Consider well, I humbly pray of these
Few *Queries*; and then do as you shall please.
For, though my hopes in these poor Suits may fail,
I shall in what is my chief *aim* prevail.
Yea, ere this *Land* hath Rest, a day will be,
In which there shall be some regard of me;
And then, that which is now perus'd with jeers,
Shall fill their *scornful Readers* full of fears.

These Verses *next following*, *were upon the same Occasion presented to several Members of the* House of Commons, *repairing thither the* 23d *of* December 1648, *being the next day after their* Humiliation, *with an Imprinted* Petition *thereto annexed.*

THey who at *Rich mens* thresholds begging lye,
(Though long neglected) will prolong their cry
Till they an answer get, and so will I.
I know it is not *Eight and thirty year*
Since first I was an humble Suiter here,
And yet to me it seems as if it were.
Dayes, *Months* and *Years* I sadly waiting stand,
Yet no man speaks a *Word*, none lends a *Hand*
To help me, though but *Justice* I demand.

And

And therefore, such as know me, and my *Case*,
Observe it to the scandal of that Place,
Whose guilt I blush for, as my own disgrace.
But now I hope the *Pool* which heretofore
Cur'd some days *none*, or *one*, (and few days more)
Is mov'd so, that *one day* will cure a *score*.
And that he prosecutes not his *Affairs*
Unseasonably, who to a Means repairs
New sanctifi'd, with *Fastings* and with *Prayers*.
Excuse me then, that thus I do forelay,
And (as it were) arrest you in the way
Unto the House of *Parliament* this day.
And (whatsoe're this morning is design'd
To be debated there) some minutes find
To hear that *Prayer* which is herewith join'd.
Yea, spare a little time to do him right,
Who (having serv'd you with a heart upright)
Seeks but his *own*, that you enjoy it might.
For, 'tis a loss to you, that he or they
Who could, and did for you *lend*, *give* and *pay*,
Should scarce have bread sufficient for the day.
And 'tis to your dishonour too, that such
Who to secure you, *Goods* nor *Lives* did grutch,
Should want, whilst your *betrayers* are grown rich.
If you in your *Grand Work* the worse succed
For doing of this *Charitable deed*,
Leave me hereafter quite out of your *Creed*.
Or, if they long thrive, who as heretofore
Shall still defer to hear and help the poor,
Kick me and my *Petitions* out of door.
'Tis now within your Walls, and I expect
It will be there this day with good effect,
Though some should think it merited neglect.

For,

For of that *Crisis* 'twill a ground-work be,
Whereby I shall undoubtingly foresee,
What will become of *other men* and *me*.
Things present at some points of time foreshew
Things future, and unless mistake I do,
That which this day produceth, will do so.

That which was predicted in the last lines, hath accordingly succeeded, and justly, for that expressed in the *Petition* annexed to the precedding Verses, was in effect that which next follows.

The Effect of the Author's Petition.

IT shewed, That after several *Accompts* upon Oath examined, stated and reported by the *Commissioners of the Navy*, an *Ordinance* was passed the 22*d* of *March* 1647, for payment of 1681 l. 15 s. 8 d. out of the *Excise in Course*, without *Interest*, which was to that day wholly unpaid, though 60 l. had been spent in soliciting for it, and *Interest* had also been paid by him for 700 l. thereof, which was by him borrowed for the *Parliaments* use, upon credit of the Warrant from the *Committee of Safety*, in *May* 1643, for immediate payment of 1327 l. wholly unpaid to that day. That he had also no recompence for 57 l. respited upon the *Publick Faith* by the *Committee of Accompts*, nor for that money (though allowed to others) which was deducted of his Pay, for *Trophies*. That whereas 1800 l. was upon another *Accompt* granted by an *Order* of both *Houses*, *March* 15, 1647, out of *De-*

linquents

linquents Estates to be discovered at *Haberdasher's-Hall*, that *Order* brought on him cost and trouble, without benefit; and that what he was possessed of by orderly seizures, was taken away again by *Compositions* at *Goldsmiths-Hall*, and by other *Committees*, to his damage and disgrace, instead of benefit. That it being proved also upon Oath, how he was damnified (about six years then past) by the loss of his *Stock*, his *Lease*, and an *Employment* which might probably (for sixteen years to come) have produced 400 l. *per an.* That though recompence was promised by the *Parliament*, his repair was nevertheless neglected, till he had spent all superfluous things in his possession, and was imprisoned for what he had borrowed, as aforesaid, for the *State's Service*, till he was compelled for discharge of that Debt, to sell 40 l. *per an.* in *Reversion*, and 100 l. *per an.* in *Possession*, for certain time to come; which, with a little *Houshold-stuff*, was all the Estate he had then left. More might be alledged of this Petitioner's losses, but he hath had *patience* to *suffer*, more than you have *leisure to hear*.

In consideration of the premisses, he humbly prays, That the said 1681 l. 15 s. 8 d. may be paid with *Interest*, as allowed to others. That the 700 l. borrowed for the *State*, and for which he hath paid *Interest* five years, may be made payable accordingly, with the 57 l. respited, and the 300 l. by him already disbursed, as also the said 1800 l. made payable by the said *Ordinance of both Houses*, the 21st of *March* 1647, out of the *Excise*, or out of Compositions at *Goldsmiths-Hall*, with Interest, until all shall be paid, to relieve his Wants, to proceed with his *Contracts*, and to disoblige him from his *Creditors*;

To

To this effect was the annexed *Petition*, but all this was neglected, even when the Petitioner was thereby constrained to live upon Charity, (as appear'd by his *Poem*, called *Westrow revived*) until GOD providentially beyond his hope, almost in a miraculous way, enabled him to purchase a considerable Estate, by means of their acting against him, who thereby intended their own benefit and his ruine. And that Estate was also lost again by their *self-seeking* and *Injustice*, who thereby lost likewise their Power, as that Petitioner often predicted it would come to pass. For, after preferring the foregoing *Petition*, the said *Parliament* sold unto him a *Mannor* worth about 300 l. *per an.* in consideration of a part of his Debt, and of about 1600 l. more by him paid. The Deeds were sealed, Possession delivered, and he enjoyed it a while; nevertheless they sold it again to a *Member* of their own, who pretended to a concealed Mortgage thereof, (probably forged) whereupon by a *suit in Law*, this Petitioner was ejected without any satisfaction, having lost, besides his *Purchase*-money, about a *Thousand Marks* in charge of Suit, with other inavoidable Expences, and the loss of the whole *Purchase*, without likelihood of one penny toward satisfaction for ever. Moreover upon further consideration, the *Parliament* allowed Interest for the aforesaid 1681 l. 15 s. 8 d. charged upon the Excise, with 300 l. formerly due for *Interest*, which 300 l. with much difficulty was procured by *Oliver Cromwel*'s Order; but all payments out of the *Excise Office* being retrenched for the *Publick Service*, the Petitioner having forborn that great sum almost twenty years, never received more of the *Interest*

or *Principle-money*, and the said *Parliament* being quite dissolved, gave over that Debt as quite lost for ever; yet he lost not all, for he had thereby a true *feeling* of that whereof he had experience formerly by *sight* and *report* onely; as also both of GOD's *Justice* and *Mercy*.

The Tired PETITIONER.

THis being a *single sheet*, was imprinted without a *date*, about the same time with what last precedes; and offers to remembrance some neglects not inconsiderable. But it may be thought by many, that this *Author* hath in these, and the *Verses* next foregoing, insisted too much in particulars relating to himself; therefore this short excuse was added. He was (as he believeth) providentially engaged by *Publick Services* interwoven with his *private Affairs*, that he might have means and opportunities to gain a *personal Experience* of the chief Transactions in those times, which if he had taken up on *trust*, and by *reports* onely, he could not have been so assured of, as by being made sensible how those *persons* were qualifi'd, by whom the *Work* then in hand was carried on; nor what *Occasions* were from time to time justly offer'd, to prosecute that which he thought pertinent to his duty in relation to GOD and his *Country*, as he did, and might do by *knowing*, and being *known* to most *persons of Quality*

ly then active in those *Publick Affairs*, with which his *private Concernments* were linked throughout the progress of that *Parliament*, from the strange and unexpected *beginning* thereof, to the no less strange *end* of it. For by his *personal sufferings* under that *Power* above twenty years, with little intermission, (notwithstanding his faithfulness thereunto) it did the better appear how great many of their *Grievances* were, who had neither that likely means either to prosecute *Remedies*, or to make them so well known; to prevent the like heedlessness and want of compassionating private mens Oppressions hereafter. This he hopes will sufficiently Apologize for him to all rational men; and therefore here shall be added some part of that which he offered upon the forementioned occasion, to those Members of *Parliament* whom he thought his Friends.

Sirs, if this *Paper* find you (who to me
Are not so fully known as you should be)
It comes to move, that my *Petitions* may
Obtain your *Answer* without more delay;
Lest by *attendance* (as my Neighbours do)
With my *Estate*, I lose my *Patience* too.
For, I have waited, and endur'd so long,
That no *Result* can do me greater wrong
Then *lingring hopes*; and were I quite undone,
I possibly another course might run
To be repair'd again, ere I obtain
That *Benefit* which I had hope to gain:
Or, else might find some other likely way
To fit me for the part I have to play.
Some say my *Friends* are more then I do know;
And I am hopeful that it may be so:

For, if kind language and much complement
Are signs thereof, nor *Christendom* nor *Kent*
Knows any man who may himself apply
Unto your *House* with better hopes then I:
But, if by *real deeds* it must be known
What *Friends* I have, their number small is grown;
Or, else their *Pow'r* attaineth not unto
Those friendly offices they wish to do:
And peradventure they obstructed be
In their endeavours, by defects in me.
It may be 'tis observ'd I want *Relations*,
Gifts-qualifying, or those Commendations
That should advance my *Suits*, & which might make
Those active who mens Causes undertake;
And I half think it so; for ere this day,
Some one or other else had gotten way
For my *Petitions*, or appeared able
To make my *Suits* and *me* considerable:
Since others who have neither *lost* nor *spent*,
Nor for the *Publick* hazarded or lent
Life, *Limb* or *Money*, find means to be heard
With expedition, and with good regard.
But hitherto my hopes do not succeed
According to my *suffrings* and my *need*.
Two Months upon *one Suit* I have bestown;
Upon a former, thrice three Months and one;
Upon *another*, *four times three*, *and nine*;
Yet still some other *Cause* out-justles *mine*:
And ev'n by *favours* hitherto obtain'd,
More *Mischiefs* then *Advantages* are gain'd;
Because in th' *execution* they have wanted
That *influence* whereby they first were granted.
This, with uncrazed patience I can bear
So long as my desires delay'd appear,

By

By those Affairs which profitable be
Unto the *Publick*, though they hinder me;
Since whilst that thrives, I cannot be bereft
Of all my hopes, nor comfortless be left.
But, if I still perceive my *Suit* delay'd,
Or croſt, for *private ends*, I am afraid
My *Grievances* will make my *Plaints* outroar
The Cries of all the Women at your door.
Preserve I would, according to my might,
My *Private Freedoms* with our *Publick Right*;
And, *wise men* will consider, that unless
They heed some time, a *single mans* distress,
(At least in his extreams) that *one* by *one*,
The *Generality* may be undone:
And that a bruise upon the smallest toe
May gangreen to the bodies overthrow.
In me (although my *Suffrings* are despis'd)
The *Common Grievance* is epitomis'd;
And, as this day the *Kingdoms Cause* doth lye
Distrest between two *Factions*, so do I:
For, what some would have granted for *my sake*,
Is croſt for their sakes who the motion make;
Because but few men are by those made strong,
With whom they side not both in *Right* and *Wrong*.
But whatsoever shall to me betide,
Whether my *Suits* be granted or deni'de,
By your endeavourings, it shall not wrest
My thoughts for any *private Interest*,
To murmur at it, so you will befriend
My *Suit* so much, to bring it to an end:
That from your *Labyrinths* I may retire,
And be again at leisure to enquire
What will become of *me*; and what of *Them*
Who take the *Courses* which good men condemn.

For

For to retreat, and gotten ground to yeild.
Is otherwhile the means to win the field,
And he that would turn *Floods* another way,
Muſt dig his *Drain* before he builds the *Bay*.
He that hath *Money* to promote his Ends,
Needs neither ſtrain his *Wits* nor tire his *Friends*.
He that hath *Friends* his Matters to contrive,
May (though he have nor *Wit* nor *Mony*) live.
He that hath *Wit*, and wants the other *twain*,
May live, but not without ſome *want* and *pain*.
He that hath *two* of theſe, and wanteth *one*,
Cannot be very rich, or quite undone.
He that hath all of theſe, might be a *King*,
Were he ambitious to be ſuch a thing;
And he that is depriv'd of all theſe three,
May be as happy as I ſeem to be.

SE DEFENDENDO.

Imprinted without Date.

THis was an *Apology* written by the Author in *Proſe*, to vindicate himſelf from ſuch Aſperſions as had been injuriouſly, and without any probable Cauſe caſt upon him by Malicious Detractors, as well to hide the unjuſt dealing with him, as to diſparage his Endeavours relating to the Publick Service. It contains many particulars, which being timely well heeded, might have prevented ſuch miſchiefs and diſadvantages as afterward befel, and continue to this day. The *date* is not mentioned in the *Imprinted Copies*: But the time may be well enough known

known by the *Contents*. The matter is such as cannot be abreviated without dismembring and making the whole invalid; and therefore the Book is referred to their perusal unto whose hands it may come.

JUSTITIARIUS JUSTIFICATUS,

Imprinted without Date.

THis is also an *Apologetical Discourse*, the imprinting whereof is very well known to some; for, it was burnt by the hand of the *Common Hangman*; and the *Author* (though he neither published it, nor intended the distributing thereof to any but Members of *Parliament*, to whom cognizance of the *Cause* most properly pertained) was both *fined* and *confined* for it, neither being called to answer for himself, nor having knowledg of his *Impeachment*, until sentence was past against him. But his *Innocency* was so well known to the greatest number of the most conscientious Members of that *Parliament*, whereby he was censured, that (though the *Accusation* was brought in early in the morning, upon a day set apart for debating a Cause relating to the *Scots*) so many of the said *Members* then present, so abominated what they perceived to be then intruded, that the whole day was spent before the *Authors* Enemies could prevail against him: So many of them also, had been ear and eye-witnesses, of an impudent injustice, whereby he was oppressed by their *Committee of Examinations* in another Cause;

Cause; that it occasioned the Voting down of the *Committee*, within a day or two afterwards: And the same Parliament, upon better Consideration having also made trial of the *Author's* patience in suffring, about the space of a whole year, discharged him both from the said *Fine* and *Imprisonment*, without his Petitioning or Mediation for it: For, at that time his Friends by Gods Providence, had a seasonable Opportunity to move on his behalf, there being a considerable number then present, who were jealous to do *Justice*, and discharge the *Trust* reposed in them by their *Electors*.

This is all that shall be inserted touching the contents of that Book, because, there are persons therein mentioned by *Name*, whose failings he forgetteth may be forgotten, in hope they are as truly to him reconciled, as he is to them.

VOX PACIFICA.

Imprinted 1645.

THis was a *Voice* tending to the *Pacification* of Gods wrath, and to make some such *Proposall* as might help to reconcile those by whom the *Common Peace* was infringed, and offered many particulars to consideration, which are still as needful, and as much neglected now as at that time. It consists of four *Cantoes*, containing about 200 Pages, two *Cantoes* more being intended, but not finished, because

because the *Author* thought his labour would be quite lost, here are inserted a few *particulars*, in hope it may invite them to whose hands the Book comes to perufe it at large. In the Page before the *Title*, and engraven *Frontiſpiece*, the meaning of it is thus expreſt.

A *Trumpet* ſounds a Parlee to this *Iſle*,
And over it a *Hand* diſplaies the while
A *Flag of Peace*, that this *new* Sign at door
May draw you on to ſee a little more.
We hung it forth, that theſe beſotted *Nations*
May heed the ſeaſons of their *Viſitations*.
And grow more careful to conform their wayes
To what this *Voice*, and their *known duty* ſayes;
Though yet the moſt, our *words* no more have mark't,
Then if a *Cat* had *mew'd*, or *Dog* had *bark't*, &c.

The Epiſtle before the ſaid Book, intended to the *King*, *Parliament* and *People*, thus begins.

Not to Petition *King* or *Parliament*,
Or court the *People* ſuit with his intent
Who ſends out this; nor is he come to crave
Your Favours, or your Patronage to have.
It is almoſt too late, and 'twas too ſoon:
At this time therefore, he expects that *Boon*
From one who better knows him, and from whom
This *Voice* doth both to ſight and hearing come.
He, had he alwayes thus reſolv'd, had loſt
Leſs labour, and eſcaped with leſs coſt.
He hath no will to flatter; if he had,
To flatter at this time, were to be mad.

And peradventure also, he hath now
As little *cause* as mind to flatter you.
Yet, that the same affection may appear
With which by him you alway served were;
And that he may not give a just offence
By seeming careless of the Reverence
Belonging to your *Grandure*, he professes,
That meerly for the sake of these Expresses,
The freedom of *bold Language* he assumes, *&c.*

The *News* he brings, though thus declar'd it be,
Will warrantize the *Speaker* to be free;
And, if it be despised, he conceives,
Some will ere long grow bold without your leaves,
To make you hear with ruder Complements,
A blunter Language, and to worse intents:
For dreadful things are murmur'd, and unless
Men more conform to that which they profess,
You'l find at last, he dareth without fear,
To speak more *Truth* then many dare to hear.
What ever he or his rude Language seems,
Your persons none more loves, or more esteems;
None seeks your Honour or your Safety more
Then he doth now, or hath done heretofore;
None oftner his own blame hath ventur'd on,
That others might not wholly be undone.
He hath no aim herein at ought which tends
To his own personal or private ends.
And thus professeth he, that you might grow
The more advantag'd by believing so;
And that his purposes no other are,
Then he professeth, plain it will appear
To men of Ingenuity and Wit,
Who weigh what's past, with what he now hath writ.

For

For whoſoe're hath obſervation took
With what impartial freedom he hath ſpoke
The *Truth* to each ſide (ſparing Friend nor Foe)
(Nor caring who diſpleas'd or pleas'd ſhould grow)
Can never draw a falſe *Concluſion* thence,
Without much folly, or much impudence.
Be wary therefore that this *Voice* you heed,
Before to any *Cenſures* you proceed
Condemning It, or *Him* from whom it came,
Leſt you your ſelves incur the greateſt blame.
For if this *Voice* be welcome to your ear,
The bleſſed *way of Peace* it ſhall prepare;
And you ſhall by the Charmings of this *Song*,
Perceive the rage of *War* allay'd ere long:
The wicked *Spirit* ſhall be conjur'd down,
By whom the Seeds of *Diſcord* have been ſown.
The *Haggs* and *Furies* which have danced here,
No longer to affright you ſhall appear;
But all the ſacred *Virtues*, and the *Graces*,
Shall beautifie your deſolated Places.
But, if this *Voice* you either ſhall contemn,
Or him for ſpeaking it, (what ere he ſeem)
Time ſhall, by GOD's permiſſion, ſpread the ſame,
In ſpight of your detractions to your ſhame,
To bear a teſtimonial of your Crimes,
And your Impenitence, to future times;
Or, for a warning to thoſe yet to come,
Or to exalt GOD's Juſtice in your doom;
The leaſt of which will yeeld a rich Return
For all his pains, though his good will you ſcorn.

Page the 39th, after many fore-expreſſions by way of preparation, in order to what was intended by that *Poem*, this follows.

You look for *Peace*, (and he who well could ſing
That *Song*, deſerveth highly to be priz'd)
But, what can hither ſuch a *Bleſſing* bring,
Whilſt moſt Conditions thereof are deſpis'd?
Or, what as yet have they to do with Peace,
Whom their *Corrections* move not to repent?
Whilſt wickedneſs doth rather more encreaſe,
Then ſeem abated by their *Chaſtiſement*?
Who can expect that fretting *Corroſives*
Shall be removed from a feſt'ring ſore,
Until the skilful Surgeon firſt perceives
It may with healing-ſalves be plaſtred o're;
Unleſs he rather hath a mind to ſee
The *Patient* quite deſtroy'd, then cur'd to be?

How few are yet obſerv'd, whoſe former courſe
Is better'd by thoſe Plagues which now lie on them?
How many rather do appear the worſe,
And to be more corrupt then we have known them?
In what perpetual broiles are they involved
Who for the *Publick Welfare* moſt endeavor?
How friendleſs are they who ſeem beſt reſolved,
And in good Reſolutions do perſever?
Howmany into *Parties* quickly band,
A queſtioned *Delinquent* to protect?
How few men for that *Innocent* will ſtand,
Whom Malice doth accuſe, or but ſuſpect?
And, who now lives, and loves the *Common Right*,
Who ſuffers not ſome inſolent deſpight?

Though

Though moſt men ſee deſtruction hanging over
Their giddy heads, their Tragedy begun,
And round about them nothing can diſcover
But univerſal Ruine drawing on:
Ambition, *Malice*, *Avarice* and *Pride*,
Self-will, *Self-love*, *Hypocriſie* and *Guile*,
As arrogantly ſtill on Horſe-back ride,
As if no Plague had ſeized on this Iſle.
This man for *Place*, that ſtriveth for *Command*,
Pretends the *Publick Weal*, but ſeeks his *own*;
And cares not, if he profit by the hand,
If *Law* and *Goſpel* too, be overthrown.
And he who their *Preſerver* would become,
Finds furious Foes abroad, and worſe at home.

In ev'ry Shire, in ev'ry Town and City,
This *Kingdoms Diſcords* are epitomiz'd,
In ev'ry Corporation and Committee,
Some Engine of *Diviſion* is deviſ'd.
Occaſions daily ſpring, each man engaging
To ſide with, or ſtand leanning to ſome *Faction*,
And by new quarrels more and more enraging
Their Fury, to the heightning of Diſtraction:
An *Emblem* of which madneſs he might draw,
Who ſaw within an old thatch'd Barn on fire,
Poor beggars quarrelling for lowſie ſtraw,
(Or Dunghil rags or clouts rak'd from the Mire)
Who wil not heed their harms, or ceaſe to brawl,
Until the *Flame* conſumes Rogues, rags and all.

How can *calm Peace* be timely wooed thither,
Where men grown beaſt-like are in their diſſentions;
And where the means of knitting them together,
Are ſtill occaſions made of new contentions?

How

How can theſe Iſles have peace that are ſo vitious,
And who have Factious Spirits rais'd in them
As wilfully diſpos'd as thoſe *Seditious*,
Who brought deſtruction on *Jeruſalem*?
How can they look for *Peace*, while they contrive
Deſigns enlarging ſtill their diſcontent?
Whilſt *Policy* doth wedges daily drive
'Twixt ev'ry Joint, to make a cureleſs Rent?
And, whilſt to mend the breaches of this Land,
There's nothing brought but peble ſtones & ſand?

How can theſe miſerable Iſles have Peace,
Whilſt *Juſtice* nor *Compaſſion* find regard?
Whilſt they who ſhould protect, do moſt oppreſs;
When *ſin* ſcapes *blame*, and *Virtue* wants *reward*?
How can he hope for *Peace*, who would enjoy
His *Will* on any terms, and for the *ſhade*,
The *Subſtance* of thoſe *Mercies* quite deſtroy,
Which might by patient induſtry be had?
Or how can he be worthy of that bleſſing,
Who knowing how much it hath lately coſt
In blood and treaſure, lets the repoſſeſſing
Of that dear Purchaſe, for a toy be loſt?
And doth for evermore himſelf undo,
To ſatisfie his luſt a year or two?

Who knoweth not, that more dread moſt men have,
Leſt of *Eſtate* or *Perſon* they ſhould loſe
The loved Freedoms, then to be a ſlave
To him whoſe Tyranny the ſoul undoes?
You chiefly for ſelf-ends give, lend and pay;
To that intent ſtrict Covenants you make;
To that end you ſometimes do faſt and pray;
To that intent much care and pains you take.

Yea,

Yea, many goodly things to that intent
You often do, and many moe intend;
But your Peace-offerings all in vain are ſpent,
Till you direct them to their proper end,
And till the *Peace* which you deſire to make,
Shall be deſir'd for *Truth* and *Conſcience* ſake.

Who ſees not, that a *Peace* you now deſire,
For nought but that you might again enjoy
Your Luſts, and to thoſe Vanities retire,
Wherein you did your former dayes employ?
Who ſees not, that like to thoſe *Iſra'lites*
Whom from th' *Egyptian Bondage* GOD redeem'd,
You have the pleaſing of your Appetites
Much more then your *Deliverer* eſteem'd?
Their Garlike and their Fleſh-pots left behind,
They thought on more then on their ſervitude
From which they came; & more then they did mind
The *Wonders* and the *Mercies* which God ſhew'd.
And you have acted as in imitation
Of that perverſe and fooliſh Generation, *&c.*

After the mentioning of many other Actings and Omiſſions obſtructive to *Peace-making*, he proceeds, Pag. 49.

Aſſoon ſhall he who Weſtward alwayes goes,
Meet him that ſtill an Eaſtward point doth ſteer,
As your two *Factions* in a firm Peace cloſe,
Till they in their chief Aims approach more near.
For th' one is bent the other to enſlave;
The other is reſolved to be free:
The laſt would keep what GOD and Nature gave;
The firſt would ſeize what ought not theirs to be:
And

And theſe from reconcilement are ſo far,
That all their kindneſs is but to betray:
When moſt they talk of *Peace*, they purpoſe *War*;
When they embrace, they mean to ſtab and ſlay.
And when perhaps you think the War is done,
The greateſt Miſchiefs will be but begun.

For as yet nor th' one, nor th' other ſide,
Nor *King*, nor *People*, *Commoners*, nor *Peers*,
Nor *Flocks*, nor *Shepherds* have the *Courſe* yet tri'de
By which you can be ſaved from your fears.
A *Treaty* might compleat it; but, before
You venture that, you muſt be fit to treat:
For then the Work were half way done, and more,
And till that be, no ſtep you forward get.
In heat of Quarrels, nothing done or ſpoke
Can reconcile; a Friends words move you not:
The more you talk, the more the peace is broke,
Till you your loſt conſidering Caps have got:
Till your hot *blood* is cool'd, till rage is gone,
And *Reaſon* doth examine things alone.

Then peradventure, *&c.*——

See further, Page 51.

Until both parties do at leaſt agree,
In all thoſe *Common Principles* whereby
Human Society preſerv'd may be
With *Natures Rights*, and *Chriſtian Liberty*,
All *Treaties* will be miſchievous, or vain,
To men adhering to the better courſe;
For, by ſuch Treatings, *Politicians* gain
Advantages to make your being worſe:

Yea,

Yea, by that means theſe find occaſions may
To gain, or give intelligence; to make
New Plots and Friends; to haſten or delay
As cauſe requires, and other wayes to take
For their avail; which elſe they had not got,
And which true honeſty alloweth not.

This Precaution is added, Pag. 139.

Take ſerious heed that zeal to *Innovations*.
Or cauſeleſs fears or hopes incline your mind
To ſubjugate theſe *Kingdoms* and theſe *Nations*
To Governments of any Foreign kind:
But rather uſe your utmoſt diligence,
To rectifie thoſe things that are amiſs
In that which is eſtabliſht; and from thence
Caſt and purge out what ever therein is
Repugnant to thoſe *Charters* which by *Grace*
Or *Nature* were confer'd; and let your care
Beſo to ſettle all, that you make place
The Throne of *Chriſt* among you to prepare:
Leſt when his *Kingdom* comes, you muſt be fain
To pluck your *new devices* down again.

Take likewiſe heed you no juſt means neglect,
Whereby the *King* may be recall'd, and wonne,
GOD's Honour, with your Safety to reſpect,
And do the duties he hath left undone.
For, by rejecting Him, how juſt ſoe're
The Cauſe may ſeem, you ſhall delay the *Peace*
That is deſir'd, and make the Quarrels here
With much more difficulty to decreaſe.
But, if your *Prudency* ſhall win him home,
And he return ſincerely to his Charge,

It shall a blessing to these Isles become;
Your Honour and your Joy it shall enlarge.
And as *Christ's* Vice-Roy he shall sit upon
A Righteous and an everlasting Throne.

Walk therefore prudently in this streight path,
And turn not to the left hand or the right:
That *Pow'r* which God to you committed hath,
Improve for him according to your might;
Him in the reasonable Means attend
With *Faith* and *Patience*, that he may at last
Your *King* new moulded back unto you send,
Or him out of his ruin'd Kingdoms cast.
If his misactings timely he repent,
GOD will restore him; and if you amend,
Then that which hitherto hath made a *Rent*
Betwixt you, shall in sweet agreement end.
If both *conform*, both shall true *Peace* enjoy;
If both be *wilful*, GOD shall both destroy, *&c.*

See the 198th Page, where it thus follows.

Let serious care be took, and quickly too,
That her due Rights the *Commonwealth* enjoy:
That *private men* their duties better do,
Lest they by their *divisions* all destroy.
Let not those foolish Toyes who do besot
Themselves with arrogance, presume to prate
As if a *Parliament* had them begot
To be now Heirs apparent to the *State*.
Permit you not *Religious Melancholly*,
Phlegmatick Avarice, or *Zeal Cholerick*,
Nor suffer an Excess of *Sanguine folly*
To make both *Church* and *State* grow deadly sick,

Or

Or rather mad, and in their mad diſtractions
To tear themſelves into a thouſand Fractions.

Let not your *King* and *Parliament* in One,
Much leſs *apart*, miſtake themſelves for that
Which is moſt worthy to be thought upon,
Or think they are eſſentially the *State*.
Let them not fancy that th' *Authority*
And *Priviledges* upon them beſtown,
Confer'd were to ſet up a *Majeſty*,
A *Power* or a *Glory* of their own.
But let them know, that for another thing,
Which they but repreſent, and which ere long
Them to a ſtrict account will doubtleſs bring,
If any way they do it wilful wrong:
For that indeed is really the *face*,
And they but as the *ſhadow in a Glaſs*.

Moreover let them know this, that if either
They ſtill dividing, grow from bad to worſe,
Or without *Penitence* unite together,
And by their ſin provoke him to that courſe,
GOD out of their *Confuſions* can and will
Create a *Means*, and raiſe a *Lawful Pow'r*
His Promiſe to his People to fulfil;
And his and their *Oppoſers* to devour.
Yea, bid both *King* and *Parliament* make haſt,
In penitence united to appear;
Leſt into thoſe Confuſions they are caſt,
Which will affright them both, yea make them fear,
And know there is on Earth a greater thing
Then an unrighteous *Parliament* or *King*.

Because the *Poem* is large, and hard to be gotten, to supply that defect, here are added the *Contents* of every *Canto*, as they are in the imprinted Book.

The Contents of the First Canto.

First, here is to your view preferr'd,
When, *where*, and *how* this *Voice* was heard:
What kind of *Musings* were the ground,
What Worlds and Wonders may be found
Within *our selves*, what safe *Retreats*
From those Oppressions, Frauds and Baits
Which are without, how little fear
Of Terrors which affright us here:
How plainly there a man may see
The Villanies that acted be
For *private Ends*, with feigned shows:
How general *Corruption* grows:
Why to acquaint you with this Voice,
GOD by so mean a man makes choice.
Then shews how our great hopes deceive us,
And prayes his aid who can relieve us.

The Contents of the Second Canto.

This *Cantoes* Preface being done,
The *Voice* to these effects goes on:
Tells how unworthy we are yet,
For *Peace* desired how unfit:
How vain, how harmful *Treaties* be,
Till both sides in one *Third* agree;
And (laying by ignoble Ends)
Use likely means of being friends.

Shews

Shews that the *Peace* which moſt purſue,
Will be nor permanent, nor true:
Then that ſome *Cures* may be appli'de,
Declares what Parts are putrifi'de,
Which muſt be purg'd without delay,
Or cauteriz'd, or cut away,
If we will, ere it be too late,
Repair this weak, this dying *State*.

The Contents of the Third Canto.

Here, whether you be pleas'd or no,
This *Author* maketh bold to ſhow
That portion of his private wrongs,
Whoſe knowledg and receſs belongs
To *Publick Intereſt*; that her eye
May through his *wounds* her *ſcars* eſpye.
The *Voice* then ſpeaks again, and ſchools
In him, all other froward fools,
Who with impatiency do vent
Their private wrongs, or diſcontent;
And look their *Trifles* ſhould be heard,
When *Kingdoms* cannot find regard.
It ſhews our *Senate* blameleſs is,
Of many things which are amiſs:
And where the fault and fountain lies
From whence our preſent Plagues ariſe.

The Contents of the Fourth Canto.

Whilſt here the *Author* doth recite
His *Muſings* after *Naſeby Fight*,
The *Voice* returns, and doth begin
To tell us what muſt uſher in

Exiled

Exiled Peace: Then told are we
How kept our *Vows* and *Covenants* be:
How we *Reform*, and *Faſt*, and *Pray*,
What *Thankleſneſs* we do repay.
What muſt in general be done,
What by each *individual* one.
What Courſe both *King* and *People* take,
Ere they their *Peace* with GOD ſhall make.
What he expecteth from theſe *Nations*,
From *Cities*, *Towns* and *Corporations*,
And ev'ry Houſe in ſome degree,
Before true *Peace* will ſetled be.

Carmen Expoſtulatorium,
Imprinted 1647.

THis was intended to prevent the engag ng theſe *Nations* into a *Second Warre*, when the dividing of the *City* and *Army* was then by ſome endeavoured, and likely to be effected.

The ſame *Precautions* are at this day pertinent to conſideration, and are therefore here abreviated.

Though I have written heretofore in vain,
And may do now; yet I will write again,
In hope that what by *Reaſon* and by *Rime*
Was not effected, may be done in *Time*;
And, that although my pains be loſt to ſome,
It ſhall not fruitleſs unto all become.

Hark!

Hark! how the Drums beat, & the Trumpets are
Sounding Alarams to a *Second Warre*
Before the first is done; and whilst yet green
The wounds upon your bodies may be seen.
Behold, that which was coming long ago,
Draws now so near, that none shall need foreshow
What at the last will thereupon ensue:
For we without a *Glass* may plainly view
Such things in kenning, that unless our GOD
To them shall please to set a period,
(Or make some such *diversion* as no man
Conjecture of by any Symptome can)
An *Universal Plague* will on us seize,
Instead of Remedies for our Disease.
How then can I in time of need withhold
That which my Conscience tells me should be told?
Why should I keep those *Premonitions* back,
Which I conceive my Friends at this time lack?
A poor mans Counsel once (as we hear say)
Did save a City; so perhaps this may.
Excuse me therefore if (much grieved at
Your rash proceedings) I expostulate
Concerning that, whereby it seems to me
The War may now again renewed be.
Renowned *Citizens*, what do you mean
To make your *City* the unhappy Scœne
Whereon there shall in probability
Be acted now the bloodiest Tragedy
That e're this Island saw? are you grown mad?
And is there no *Physician* to be had
For this distemp'rature, but must it here
Be *Cuckow-moon*, or *Dog-dayes* all the year?
Have you no Drugs that may lost wits restore?
Can *Patience*, *Herbagrace*, nor *Helebore*,

Nor

Nor any other Simple or Confection,
Work out that noysome humour and infection
Which hath besotted you, till ye grow fit
For *Bedlam*, where are no such mad men yet?

Page 3, it thus follows.

Have you not yet discover'd who be they
That cheat you, and for whom this *Game* you play
By your divisions? And when others find
Their falshood for you, will you still be blind,
Or wink, as careless of the things you heed,
Till by long winking you grow blind indeed? *&c.*

Cannot you yet discover through the mist,
Those Juglings which the Spawn of *Antichrist*
(False *Priests* and lying *Prophets*) practise now,
To raise themselves, and work your overthrow?
Nor with what impudence they publish lyes,
(Their bitter *jeerings*, and their *blasphemies*)
To make new *breaches*, or to widen those
Which *Love* and *Prudency* begun to close?
And which ere this time closed up had been,
Had they not cast untemp'red dirt between?

Page the Fourth.

Is it a time your *Quarrels* to renew,
When all is hazarded that's dear to you?
Observe ye not *Three Factions* like to them
Which were the ruine of *Jerusalem*,
At strife within your Walls? Do you not see
What spightful sparklings in their eyes there be?

How

How ſharply they againſt each other whet
Their ſland'rous tongues? how grinningly they ſet
Their gnaſhing teeth? Obſerve ye not how they
With *Pens* dipt in black poyſon, do aſſay
To re-ingage you, and with *curſed words*
Provoke the reinſheathing of your *Swords*,
That ev'ry *Son* and *Father*, *Friend* and *Brother*,
May ſheath them in the heart of one another, *&c.*

Have you concluded never to retire
In your *Career*, till all is on a Fire?
And you and yours lye ſprawling in the plaſhes
Of your own blood, or in your *Cities* aſhes?
Or till you ſee this goodly ſtately Frame
(The work of many Ages) in a *Flame*?
Have you ſo often heard it ſaid from him
(Whoſe true *Preſages* no men will contemn
But *Reprobates*) what miſerable *Fate*
Attends that *Houſe*, that *City*, and that *State*
Which is divided? Have his *Propheſies*
So often been fulfill'd before your eyes?
And are they at this day ſo likely too
To be ere long fulfilled upon you?
And yet will you a *New Diviſion* run,
As if you ſtudied how to be undone?
Or, as if you reſolv'd to keep that path
Which to avoid, your GOD forewarn'd you hath?

After many other *Expoſtulations*, and neglected *Precautions*, tending to their *Welfare*, and which are now as pertinent to us, the *Author* thus proceeds again, p. 13.

What makes *you*, and our *Army* now to be
So jealous of each other, as we see,
But that *Self-love* and *Pride* which you and they
Pursue in others? and because each day
You more and more in manners grow like them
Whose *guiltiness* you rail at, and condemn?
For most of those among you who pretend
To *Reformation*, do but seek to mend
Some faults in other men, that they to make
Themselves thereby, may an advantage take.
When zealously they labour to remove
A *Tyrant*, it proceeds but from *Self-love*,
That they may by possessing of his *Room*,
As active in like *Tyrannies* become;
As 'twere not probable that we should see
Suppressed *Tyrants* ev'ry day to be
Outvi'de by their *Successors*, and outgone
By those who blamed most what they had done.
'Tis not because you seek the *Publick Good*,
That you renew this *Warre*; for, *letting blood*
(Especially now when the *Dog-star* reigns)
So near unto the heart, and in those *veins*
Now likely to be op'ned, seems to me
Not *Physick*, but meer *Butchery* to be.
'Tis not for GOD that you do now promove
This *Quarrel*; for you know that GOD is *Love*:
And, when he doth engage us in a *War*,
It alwayes evidently doth appear
How it conduceth to the preservation
Of *Amity* and *Union* in a *Nation*;
And, that we cannot otherwayes avoid
The Consequence of being quite destroy'd,
With all that's dear unto us: But in this,
Of such a *Common Good* no Sign there is, *&c.*

All

All your *Contentions* rather do ariſe
From *fleſhly Luſts*, and carnal vanities,
Then from the *Cauſe* pretended; and there's none
Will doubt it, if you wilfully go on
In bloodſhed, not endeavouring for Grace,
By making *Fury* give *Diſcretion* place.
'Tis not the *errors*, or the imperfections
Of your *Opinions*, but of your *Affections*,
Which heighten *Diſcord*; and a will to pleaſe
Backſliding *Demas*, and *Diotrophes*,
Which hath ſurpris'd you. 'Tis a diſregard
Of *Juſtice* in *Chaſtiſements*, and *Reward*;
And that *reſpect of Perſons* which each ſide
Is guilty of, if both be not bely'd.
For if by *Symptomes* we the truth may gather,
The *City* and the *Army* too had rather
Adventure their *ſafe being*, by denial
Of yeelding up their *Minions* to a trial,
Then to permit that *Juſtice* ſhould proceed
Impartially. Both are, it ſeems, agreed,
What ever their *Well-willers* do propoſe
To ſave their *Malefactors*, though they loſe
Themſelves and all their Tribe, (as for that Crime
The *Benjamites* did once in former time)
And (which more aggravates) ev'n thus they do,
Though they have ſeen the *King* for doing ſo,
Sit half beſide his *Throne*; yea, though they ſee
This *Parliament* endangered to be
Ev'n for the ſelf-ſame fault. So hard a thing
It is ev'n for the beſt of men, to bring
Their *Will*, and their *Affections* to ſubmit
To *Juſtice*, though they cannot flye from it.
We will add no more, but leave the reſt to be
peruſed in the Printed Copy, to avoid tediouſneſs.

Letters of Advice *touching the Election of Knights, Citizens and Burgesses in* PARLIAMENT.

Imprinted 1644.

[A *Mong other things offered by this* Author *to be heeded, as pertinent to the* Common Welfare, *he published a Book so called, touching the Choice of* Knights *and* Burgesses, *to represent the* Commons *in* Parliament, *and other* Publick Ministers; *to which purpose he offered somewhat in his* Perpetual Parliament, *mentioned in this* Review. *Therefore this being overlarge to be wholly inserted, no more shall be here added, but some part of what is therein contained, in relation to the due Qualification both of the* Electors, *and* Persons *to be* Elected, *which perhaps will give occasion of better heeding what hath been heretofore neglected. It was thus expressed, pag.* 2, *in Prose.*

Being wofully experienced in the manifold Mischiefs whereinto this *Nation* hath been plunged by the Corruption or Insufficiency of Persons heretofore chosen (or presumptuously intruding upon that *Trust*) and perceiving no publike means provided for preventing the like Mischief hereafter, nor any thereto privately contributing his Advice, I have hastily sent abroad these *Letters*, not arrogating a sufficiency to give such directions as may not be excepted against, but rather in hope it would give occasion

caſion to ſome of *better Judgment* to perfect what I have imperfectly begun according to my Talent:

Leſt by that Courſe which we at preſent run,
Both *Good* and *Bad* together be undone.

That my Propoſals may be the more willingly entertained and proſecuted, I will briefly offer to heed, firſt, The *Miſchiefs* we incur by inconſiderate *Elections*, and how traiterous thereby we are to our *Countrey*, and to our *ſelves*. Secondly, I will preſent you with the neceſſary *Qualifications* of thoſe who are to be *Elected*. And laſtly, By what *Expedient* I conceive Abuſes in that kind may be beſt prevented, if we are not grown ſo corrupt a Body, that we neither will nor can be repreſented by honeſt and diſcreet perſons.

I need not particularize into how many Miſchiefs this *Nation* is now, and hath been heretofore plunged by the rottenneſs and giddineſs of ſome formerly choſen to repreſent the *Commonalty*; or how perfidiouſly they have diſſerted or betrayed their *truſt*, to an endangering of our being everlaſtingly expoſed to the ſlavery of temporal and ſpiritual Tyrannies, no leſs accurſed and intollerable then the *Egyptian Bondage*: For, we give them power not onely to make us *Slaves*, *Beggars*, and liable to the *Hangman* at their pleaſure; but to ſubject us alſo unto thoſe *Decrees* which may (gradatim) bring us or our *Poſterity* to be *Papiſts*, *Turks*, *Pagans*, and *Vaſſals to the Devil*, if the Profeſſors of *Popery*, *Turciſm*, or of any other damnable Impieties ſhould obtain a temporal *Soveraignty* over us. If this you believe not to be poſſible, (becauſe not yet come

to

to pass) believe at least, that which you see of their practise and condition who have been unworthily and unwarrantably chosen; and how far they have already brought back upon us those *Antichristian Slaveries* which we thought past fear of reviving.

But perhaps *Mischiefs* and *Inconveniences* of less concernment will stir up some to be more cautious in their *Elections* then these. Let such take notice, That by heedlesness in this duty, they shall make *Fools* and *Tyrants* Lords over them, who will fawn and court them, till they are in Power, and then scorn and trample them under foot; putting such immeasurable differences between themselves and others, as if the respect due to the whole *Nation*, were due to their single *Persons*. And they will then so take upon them, and so demean themselves, as if to favour the *Clients*, to suppress those whom they *disaffect*, to strengthen their own *Faction*, and to maintain their Usurped *Personal Priviledges* (though to the utter ruine both of all *Publick Liberties*, and true *Piety*) were the chief End of their *Power*; What good can be expected from such a *Choice*? or what *better Choice* can be made, unless you more seriously, more prudently, and more conscienciously manage your Elections?

When *Wolves* are by the *Sheep* for Guardians chose,
Who marvels if their *Skinnes* and *Lives* they lose.

The onely means in *Humane Prudence* to be delivered from such mischiefs, is by humbly supplicating *Di-*

Divine Mercy by truly *repenting our sins*, and by taking more heed hereafter, that we be not Traitors to our selves, in foolishly giving the disposure of our Estates, Lives, Liberties, and Consciences, to them who will sell us for old Shooes; and serve us onely to serve their own turns, though to our destruction. Therefore I beseech you to be wary whom you shall now and hereafter *Elect*, and make us not irrecoverably unhappy, by listning to the *Insinuations* of unworthy persons, who will importune you by themselves and others, to put our *Bodies* and *Souls* into their hands; complying with all shews of *Curtesie* and *Humility*, till their purposes are obtained; and never afterward regard our *Petitions*, our *Cause*, our *Miseries*, or our *Persons*; but overlook us with such pride, as if they had neither received their Power from us, or for our *Welfare*, but meerly to exalt their own vanity, *&c.*

Therefore to remedy *present Evils*, and to establish your just *Priviledges*, for preservation of the *Common Interest* hereafter, let your care be to avoid the choice of such as these:

I. *Men overlavish in speaking*, and in taking extraordinary pleasure in hearing themselves talk; for a man full of words is neither good to *give*, or *keep Counsel*.

II. *Notorious Gamesters*; for, I never knew a prudent or just man, a *Common Gamester*: How can they be *just*, whose practise is to cheat other men of their Estates? Or *prudent managers of publ ke Treasure*, who expose their own Estates to the uncertain hazard of *Chance*?

III. *Men*

III. *Men much addicted to Hunting or Hawking*; for most of these, so they may preserve and encrease their *Game*, and enlarge Priviledges for their own pleasure, will not much care though it were to the depopulating of the *Countrey*, and to the multiplying of wild Beasts destructive to the *Nation*.

IV. *The Houshold Servants*, or dependants on such *Peers*, as expect from their *Creatures* the promotion of their own *Designs* and *Interest*, how repugnant soever to the *General Good*.

V. *Courtiers* depending meerly on the *King* or *Queens Service*; for the enlargement and continuance of their *Favour*, depend on that which they call *Royal Prerogative*; and the more that may be improved to an infringement of the *Subjects* Right, the richer and the more powerful these will grow.

VI. Chuse not such as are evidently *Ambitious* or *Covetous*; for how prone these will be to sell their *Countrey* and *Religion* too, for *Titular Honors* and *Wealth*, we have had too frequent experience.

"*The* Peoples Trust *and Freedoms to betray*,
"*To be a* Lord *is now the neareſt way.*

VII. Elect not persons enslaved to *Wantonness*, and impudently persevering in *Carnal Uncleannesses*; for such will not onely give away your and their own *Estates* to satisfie their *Lusts*, but betray also their *Countrey*, and their *Saviour*, to please their *Dalilahs*.

VIII. Take

VIII. Take heed of chuſing men *ſuperlatively proud*: For they will be ſo puft up with their *Legiſlatorſhip*, that after they have ſate a while in the Houſe, you will hardly know how to ſpeak unto them, or of them, without being queſtioned either for tranſgreſſing againſt *good manners*, or for breach of their *Perſonal Priviledges*; which they prefer before the Priviledges of the whole *Nation*.

IX. Chuſe not men over-much affected to *Popularity*, or factiouſly oppugning *Soveraignty*; for they will not be juſt or true to the Intereſt of *King* or *People*, but ſo far onely as it may advance their own *Will*.

X. Chuſe none generally reputed *vicious in any kind*; for they will be open or ſecret Oppoſers of all *Laws* or *Ordinances* reſtraining Enormities, and hinderers of bringing *Delinquents* to condign puniſhment.

XI. Make not choice of *Irreligious perſons*, or ſuch as are inclined to *ancient Superſtitions*, or *modern Novelties*; for theſe will not willingly aſſent to the eſtabliſhment of ought ſave what may advance their private *Fancies*.

For how can he affect true *Reformation*,
Who neither hath right *Rule* or *firm foundation*?

XII. Make not choice of *Children under Age*; for we ought not to commit the management of the moſt weighty Affairs of the *Commonwealth* to them who are not capable by *Law* of diſpoſing their own

Estates; especially seeing the major part of *Voices*, (which an ignorant Child may help to make up) will be sufficient sometimes to confirm a Resolution to the *Publike Damage*.

XIII. Chuse not *Persons Outlaw'd*; or so far endebted, that they dare not walk abroad without a *Protection*; for what can be more unjust, then to let them sit as *Law-makers*, who submit not to the *Laws* in force, and to render the *Fountain of Justice* obstructive unto it self.

XIV. Lastly, Avoid the choice of those *who make means* to *have themselves chosen*; for it discovereth so much arrogance and self-conceit, that they are worthy to be rejected; and doubtless they more intend that which may advantage themselves, then to be serviceable to their *Countrey*. The *Deliverers* of GOD's People in distress, were such as modestly sought rather to put off, then to intrude upon *Publick Employments*; yea, *Saul* was fitter to reign when he hid himself among the stuff, then when he took care to be honoured before the people.

"*The curst* Bramble *sought not to be chose*
"*The King of Trees, till they did him propose.*

There were also some *Proposals* and *Caveats* concerning those who are *Electors*, and as touching the making choice by *Lot*; to the perusal whereof you are referred in the *Original Tract*.

A

A Cause Allegorically Stated.

Imprinted 1657.

THis was published among other things, during *Oliver Cromwel's Reign*, with an Appeal therein to all Impartial *Censurers*.

A *Goodly Ship*, with precious Lading fraught,
Late in a dark night, nigh to Land was brought.
Through many dangers,& much blustring weather,
GOD's *Providence* had safely brought her thither;
And by the Waters motions, and the humming
Among the Shrouds, another storm seem'd coming.
The *Place* arriv'd at, was a dangerous *Bay*,
From which, into the *Port*, two *Channels* lay,
Divided by a *Quick-sand*, with great store
Of *Shelves*, and *sharp Rocks* upon either shore.
She had a choice *Commander*, *Merchants* many,
Stout *Seamen*, *Pilots* too, as good as any;
With *Passengers* of all sorts, among whom
Some could (had need been) have suppli'd the room
Of well-experienc'd *Seamen*, and advis'd
Such things as Prudence would not have despis'd.
But *these*, among themselves divided were, (steer;
Through which of those two *Channels* they should
One Party thinking that the safest way,
In which the other thought most danger lay;
And in the dark it could not well be seen
In which the greatest hazard would have been.

Nor were they in leſs hazard to lye there
At Anchor, till the *day-light* did appear.
A poor *old man* was at that time aboard,
To whom GOD had been pleaſed to afford
A *Faculty* to ſee things in the dark,
Which others could not view, or did not mark:
He knowing what great ſtreights the *Ship* was in,
(And what their loſs was likely to have been)
Call'd out to thoſe who there had *chief Command*,
And ſaid, *There ſtands a Rock*, here *lyes a Sand*;
Another yonder; and a *Whirl-pool* there:
Be very careful therefore how ye ſteer;
Bear up a little while into the *Wind*,
(Although a ſhew of danger there you find)
And take heed that a cauſeleſs *fear* or *doubt*,
Makes you not over-ſoon to *Tack about*,
Leſt in the way you ſtrike upon a ſteep
Sharp Ridg, and *over-ſet* into the *Deep*.
Firſt, on the *Starbordſide* a compaſs fetch
Half way to yon *Point*, to avoid that *Breach*;
And then upon the *Larbordſide* again
Wheel off, and you the *Harbour* ſhall attain.
Thus ſpake the *old man*; for although 'twere night,
He ſaw as well as when the Sun gives light;
And they who had a willingneſs thereto,
Did that which he adviſed them to do.
The *greater part* not heeding what they heard,
(Nor knowing their own danger) grin'd and jeer'd,
And from the *Hatches* crept into the *Hold*,
Leaving the *Ship* to what befall it ſhould.
But they who more deſir'd to have their *Will*,
Then to be counſell'd, whether *well* or *ill*;
Diſdaining (as it were) to be adviſ'd
(Though for their weal, by one whom they deſpis'd,

Did

Did not alone pursue him with despight,
But with *Oppressions* also him requite:
Now therefore, in what this man stands oblig'd
To those, let it impartially be judg'd:
And whether such as they deserve not all
Those *Plagues* which now are feared may befall,
Till that *Ingratitude* they shall repent,
Which justly merits that sad *Consequent*.
This is a *Case* (though heeded but of few)
To some known, as expresst here, to be true.

MERCURIUS RUSTICUS.

Imprinted without Date.

THis *was composed in or about the first year after the late unhappy* Warre *between the* King *and* Parliament, *in imitation of the* Weekly Intelligencers; *then published, being a* Rustick Discourse, *offering between jest and earnest, some particulars to consideration, relating both to* Civil *and* Military Transactions, *and hinted* Notions *then pertinent to those Times, and not wholly impertinent to these. But no more of it shall be here inserted save the beginning of the Book; and that also to no other purpose, but to distinguish it from a Book of the same* Title, *published by another man; which this* Author *now having seen, is unwilling to have it imputed to him, (as he hath heard it is) how worthy soever it may seem to be owned. His* Book *(which he thinks none will be ambitious to father) thus begins.*

By

By your leave *Gentlemen*; when *ſeriouſneſs* takes not effect, perhaps *trifling* may. Every man hath ſome Toyes in his head; and I have too many. One will now diſcover it ſelf, which hath itched in it ever ſince laſt night. *Mars* had lately tired me with long Marches and Skirmiſhes. *Jupiter* hath caſt ſuch ill Aſpects upon me, that I cannot be *jovial*. The *Moon* is in the *wain*; *Venus retrograde*; *Apollo* would not lend me his *Fiddle* to prevent my being oppreſſed with Melancholly by the Influences of *Saturn*; and therefore I compli'd with *Mercury* in making a *Ruſtick Progreſs*, and (now underſtanding that variety of *News* is much deſir'd) I am bold to preſent you with ſuch gleannings as I gathered up in the *Countrey*.

And though I am not ſo witty as my Friend *Britanicus*; nor bring you *Narratives* that ſo well deſerve the *Whetſtone* as Monſieur *Aulicus*; nor come ſo furniſhed with *Novelties* as Maſter *Civicus*; nor ſo ſupply'd with *Paſſages* as the *Weekly Intelligencer*; nor am at leiſure to ſum up all *Occurrences*, as the *Accomptant*; nor ſo large in *Promiſes* as the *Scout*, the *Informer*, and the reſt of your diligent *Mercuries*; nor ſo impudent as to aver I preſent you with nothing but *Truth*: Yet I have brought you that with which you may perhaps be for once well contented to read or hear, though they be but ſuch gatherings as I had from the *Mill*, the *Alehouſe*, the *Smiths Shop*, or the *Barbers*; for theſe are our *Countrey Exchanges*, wherein we talk of a many things with as little good ſucceſs as they do at *Weſtminſter*; and otherwhile alſo to as ill, and to as *good purpoſes*.

This

This being sufficient to distinguish his from the other Book bearing the same *Title*, no more shall be here inserted.

What Peace to the Wicked.

Imprinted 1646.

THis is an *Expostulatory Answer* to a *Derisory Question* concerning Peace; and here is with little omission inserted, because it was so long ago Imprinted, that it cannot be easily procured.

One *who hath seldom in these dayes,*
From Fool *or* Knave *got love or praise,*
(*And who by many men is known*
With chearfulness to have bestown
His Wit, Pains, Person *and* Estate,
The Common Right *to vindicate*)
A long Imprisonment *hath had*
For calling of a Spade *a* Spade,
Which (*if a* Court-Card) *might have been*
Next to the King, *except the* Queen.
While he in that Confinement *lay,*
One asked him the other day,
When he suppos'd this War *should end,*
And what successes would attend
Our hopes of Peace: *Which Question tho*
From Levity *it seem'd to flow,*
(*Or scoffingly to be expres't*)
Receiv'd this Answer *not in jest.*

Why

Why ask ye when this *War* will ceaſe,
And when this *Kingdom* ſhall have *Peace*,
As if you thought I could foreſhew
All that hereafter ſhall enſue?
Or as if when the Truth were told,
You value or believe it could,
Who nor eſteem nor uſe have made
Of thoſe *Fore-warnings* which you had?
They who will know what ſhall ſucceed,
Muſt of *things paſt* take ſerious heed;
And glean *Inſtructions* whilſt they may,
From actions of the *preſent* day:
For, *paſt* and *preſent time* declares
What for the *future* GOD prepares;
And, till theſe quicken their *fore-ſights*,
Men ſit in darkneſs till he ſmites.
If to this *Queſtion* you would know
An *Anſwer* which for *Truth* may go,
(And not with *Ahab-like Deſires*)
Wiſh all your *Prophets* may be Lyars:
Then ask your *Conſciences*, and they
Will tell what things expect you may;
For, let my *Troubles* never ceaſe,
If ever you have other *Peace*
Then what your *Conſcience* might foreſee,
Though *King* and *Parliament* agree.
But leſt the *Conſcience* may be ſear'd,
Or leſt *Deluſions* have appear'd,
Which promiſe *Peace* when ſhe is fled,
(And *Vengeance* hanging over head)
Ask your own *Fears* and *Human Reaſon*,
What they conjecture of the *ſeaſon*.
Ask them what ſign it is of *Peace*,
When *Wickedneſs* doth more encreaſe?

What

What may be hop'd for, of that *Nation*
That ſlights her day of *Viſitation*;
That mendeth not for *words* or *blows*,
That in *Reforming*, worſer grows;
That ſuffers them who ſerve her beſt,
To be moſt wronged and oppreſt;
And on them ev'ry Token hath
Of *Deſolation*, and of *Wrath*?
What *Peace* can we expect, whilſt they
Who ſpoiled us, not onely may
Find *Mercy* (which we could allow)
But, ſo imperious alſo grow,
As to reproach them to their faces,
(Ev'n in their Priviledged places)
Who once thought better Fruits would come
From that which they had parted from?
What likelihood is there that *Peace*
Will follow, when your *Friends* decreaſe,
And they who ſerv'd you heretofore,
Shall be as *mad* as they are *poor*?
If yet you cannot well diſcern
When *Peace* will back again return;
Get knowledge timely, if you may,
What *Game* you are about to play;
How far you have as yet to run
That *Wild-Gooſe-Chaſe* of late begun:
What can be hoped for of thoſe
Who are irrationally Foes:
What you in ſafety can propound,
Where little ſave *Deceit* is found:
Or, what good *Harveſt*, can be mown,
Where *miſchief onely* hath been ſown:
For, when theſe things are truly weigh'd,
What will ſucceed, needs not be ſaid.

Get knowledg, if ye can, how long
Diviſions will be rais'd among
The *Lords* and *Commons*; and when we
Shall find both *Houſes* to agree,
That to the *Publike* detriment,
Nor *Houſe* nor *Member* ſhall *diſſent*,
Or be *united*, but inſiſt
Upon the *Common Intereſt*:
For, you have heard what Lot betides
A *Houſe* or *Kingdom* that divides:
And know what's likely to ſucceed,
Till our *Peace-makers* are agreed.
If waſte *Jeruſalem* was made,
Who therein but *Three Factions* had:
This *Iſland* how may we deplore,
Wherein are *Three times three*, and more?
Some with the *Parliament* partake;
Some for the *King* a Party make:
Some would a *Popular Eſtate*:
Some *Ariſtocracy* create:
Some are a Faction for the *Pope*:
Some to maintain the *Prelates* hope:
Some for the *Presbyterians* vote:
Some *Independency* promote:
Some ſtrive for *this*, and ſome for *that*:
Some neither know, nor care not what,
So *War* goes on, and get they may
Free-Quarter, *Plunder*, and their *Pay*.
Some fight their *Liberties* to ſave;
Some, that they others may enſlave.
Some for *Religion*, and for *Chriſt*,
Some that they may do what they liſt:
Some for the *Commonwealths* avail,
Some for *Themſelves* with tooth and nail;

And they who have the baſeſt end,
As fairly as the beſt pretend:
Not caring whether their deſire
Obtained be by *Sword* or *Fire*,
By *Truth* or *Lyes*, with *Love* or *Hate*,
By *Treachery*, or *fair Debate*:
This is our *Poſture*; and whilſt we
So *fooliſh*, *falſe*, and *factious be*;
Or, whilſt it ſhall continue thus,
Who knows what will become of us?
Ask thoſe who now of *Peace* do dream,
Who ſhall procure the ſame for them,
Since many are become their *Foes*,
Whom they to be their *Champions* choſe;
Since they our Subſtance have beſtown,
To make *new Fortunes* of their own;
And *Publike Injuries* encreaſe,
To gain themſelves a *private Peace*.
Yea, ſince the *People* doubtings have
What to *refuſe*, or what to *crave*,
Do ſtill irreſolute abide,
Long conſtant unto neither ſide;
Not in themſelves reſolved are,
Whether they would have Peace or War,
Or whether readmit they ſhall
Charles to be King, or *not at all*;
For, doubtleſs if thus matters go,
(As many now much fear they do)
A *wiſe man* needs not break his brain,
To ſearch what *Peace* we ſhall obtain,
Since whilſt thus blind and mad we be,
What will enſue, a *Fool* may ſee.
Yet leſt you may be fooled more,
Then either now, or heretofore,

Obſerve the *Commons*, if of them
None ſerve *two Maſters* at a time;
Nay, whether none among them be,
Who *Servants* are this day to *Three*,
And falſe to all; obſerve of thoſe
Whom we for Publike ſervice choſe,
How many fail the *Peoples Truſt*,
To *private perſons* how unjuſt
They are; how little good effect
The *King* or *People* can expect,
Concerning *Peace*, while ſuch as they
The *Cunning Ambodexters* play.
Ask them who ſit to take *Accounts*,
To what their two years pains amounts?
Or, what the *Commonwealth* it betters,
When they have found who are her debtors;
If when their falſhood ſhall be known,
(And publiſhed throughout the Town)
A *Cheating Shark* may outface them
Who juſtly have convicted him,
And be employed as before,
Or elſe where he may cheat us more.
Ask if they have not pow'r to call
As well the great *Thieves*, as the ſmall,
To give accompt; thoſe whom we hear
Cumprivilegio, as it were,
Have plundered at an eaſie rate,
Coin, *Jewels*, *Houſhold-ſtuff* and *Plate*:
And if you find they have not leave
To queſtion all men who deceive
The *Publike Truſt*; know we are yet
For *Peace* with *Righteouſneſs* unfit.
Then mark what *Favours* many have,
Who ſought this *Nation* to enſlave;

How

How ſome expoſed are to ſcorn,
Who of this *War* the brunt have born;
And having heedfully ſurvay'd
How *Good* with *Evil* is repay'd,
Mind well the *Doctrine*, and the *Uſe*,
And what that may at laſt produce.

Enquire moreover how you find
To works of *Mercy* men enclin'd;
How *honeſt Cauſes* are prefer'd,
How griev'd *Petitioners* are heard;
How *Offices* conferred be;
Whether ſome have not *two* or *three*,
Who for the *Publike* neither ſpent,
Nor gave, nor hazarded, nor lent,
When many better men had none,
Who in your ſervice were undone.

Obſerve thoſe *Penſions* how you ſhare,
Which for *Relief* allotted are;
How little *beſt deſervers* get,
How many of them not a whit;
How often *ill*, how ſeldom *well*
Rewards and *Puniſhments* you deal;
Which are the *Pillars* whereon ſtand
The *Peace* and *Honour* of the Land.

Obſerve, if when we ſpend a day
In *praiſes*, or to *faſt* and *pray*,
If more *Hypocriſie* therein,
Then *true Devotion*, hath not bin:
If *Preaching* tend not more to *ſtrife*,
Then to *ſound Doctrine*, or *good Life*:
If more we ſeek not to fulfil
Our *ſenſual humours*, and our *will*,
Then to perform a *Thank-oblation*,
Or duties of *Humiliation*;

Or

Or if the *Worſhip* we profeſs,
Be not an *Outſide Holineſs*,
No deeper rooted then the tongue,
Or fruits that fade as ſoon as ſprung:
For, as it proveth when you ſee
Theſe things to tryal brought ſhall be,
You may without much failing gueſs
What likelihood there is of *Peace*.
An ear, an eye ſometimes too have ye
Upon the *Army* and the *Navy*;
An *eye* ſeverely to behold,
An *ear* to hear what hath been told
Of ſome who much entruſted were,
With *Stores*, *Arms*, and *Proviſions* there;
Or had *Commiſſions to Array*,
To furniſh, fortifie and pay
Ships, Forts or Men; and thoſe in chief,
Employ'd for *Ireland*'s firſt relief,
And your firſt *Armies*; (ev'n when all
Did lye at ſtake, and ſeem to call
For faithful, ſtout and honeſt men)
Obſerve how they diſcharged then
The *Truſt* repos'd; how ſome were made
Commanders, Pay and Titles had,
But ſcarce a Man: How others now
Defraud the *Publike*; and if you
(As Fame reports) among them find
Deceit in this accurſed kind,
Excuſe not them; yea, though at laſt,
Acts of Oblivion ſhould be paſt
For *open Foes*, no Grace provide
For men untrue to their *own ſide*;
Leſt, as your *Peace* they have defer'd,
They marr it likewiſe afterward:

For, where employed such are found
When *Peace* is made, 'twill not be sound.
Enquire (if you can tell of whom
To make Enquiry) what's become
Of all the *Publike Protestations*,
Engag'd for *private Reparations*;
What of that *Vow* which did profess
A mutual Aid in all distress:
What of the *self-denying Vote*,
Which goodly Hopes in us begot:
What of those *Orders* whereupon
Some trusted till they were undone.
What of the *Publike Faith*, in which
We thought our selves exceeding rich,
Though all were lost, so that remain'd
Inviolated, and unstain'd.
Enquire (I say) throughout the Land,
In what condition these now stand;
For, when of these you have obtain'd
That Certainty which may be gain'd,
It will undoubtedly appear
What we may either *hope* or *fear*.
Enquire yet further (lest you may
Expect perhaps a Sun-shine day,
And meet a Storm) in what good mind
That sort of People you shall find,
Ycleep'd the *Clergy*; for the stem
Of our late Troubles, was in them.
Their *Factions*, *Avarice* and *Pride*,
Did first of all these *Isles* divide:
From them at first, the *Fire-brands* came,
That set this Empire in a flame:
When 'twas nigh quench'd again, they blew
Those coals which did the flame renew.

The

The *Nations* they did re-engage,
The Peoples vexed minds enrage,
By feigned *Wiles*, and falſe pretences,
Abuſing tender Conſciences:
The *Courſe* long ſince by them begun,
Is to this day continued on:
And therefore take this Truth for me,
(For you ſhall find it Truth to be)
That till you ſee theſe much eſtrang'd
From what they are, their poſture chang'd,
Till they ſhall better their Conditions,
Confine themſelves to their *Commiſſions*,
Leave off to jangle, fool and fiddle
With what they ſhould not intermeddle,
And be as pious, and as wiſe,
As they are outwardly preciſe,
(Or, as thoſe few among them are,
For whoſe ſakes GOD abates this *War*)
Nor *King*, nor *Peers*, the *Commons* neither,
Nor theſe united altogether,
Shall able be that *Peace* to make,
Which their *Contentions* will not ſhake.
Make one Enquiry more to ſee
And ſearch what moſt of thoſe men be
On whoſe Endeavours you depend,
To bring our troubles to an end.
Mark how their Duties they attend
In private, how their time they ſpend:
What Company they moſt frequent,
What matters give them beſt content:
What by their *neighbors* they were thought,
Till they obtained what they ſought;
And to what purpoſe they employ
The *Pow'r* and *Places* they enjoy.

Then

Then cast an eye upon the *Rabble*,
And, taking view (if you be able)
Of all together, great and small,
Mark well the *Tantamount* of all.
Mark if we be not like an *Hoast*
That's routed when the Battel's lost.
And if we deal not gifts and blows,
Like mad men, both to *Friends* and *Foes*.
Mark how those *Hypocrites*, who here
Promoters of the Truth appear,
Walk in their *Masking Suits* abroad,
As if they thought to cozen GOD
As they do men; mark too, that *Crew*,
Which is *prophane* in open view,
How blindly, and how daringly
(Ev'n where GOD's Thunderbolts do flye)
They still offend; and whether we
May not to them compared be,
Who sawing are those *Planks* asunder,
Whereon they stand, when *Hell* is under.
When these Enquiries you have made,
To see what light may thence be had;
And, when you know as well as I,
Those hind'rances, and Reasons why
That *Voice of Peace* yet goes not on
Which this time twelve Months was begun;
And, shall observe with due regard,
Whath hath been since *done*, and *declar'd*;
It will disclose a great deal more,
Then I have told you heretofore:
But not till then. Yet lest some may
Despair or faint before that day,
I will deliver, ere you go,
A comfortable word or two.

'There may be *Peace* at last, though yet
'We nor know how, nor merit it:
'For GOD oft shews great *Mercies* where
'The greatest of all *Sinners* are.
'And, if *Self-seekers* be discri'de,
'Before this *Isle* they more divide;
'If *Factions*, wrongs, and discontent,
'Endanger not this *Parliament*;
'And if the *Faithful Members* can
'But cast out from them now and then
'A *Trouble-house*, and timely swage
'The vexed Peoples rising rage,
'By offring out of their *Committees*
'(What reign in *Counties*, *Towns* and *Cities*)
'But two or three such *Peace-oblations*,
'As that was of th' EXAMINATIONS,
'And by their Prudence act it so
'That *honesty* more priz'd may grow,
'That *Priest* and *People* down may lay
'The works of *Stubble* and of *Hay*,
'Their *Names* and *Terms* of *Separation*,
'And meekly seek the preservation
'Of *Truth* in *Love*: Then in one year
'If *Peace* be not establish'd here,
'My *Loans* and *Losses* yet unpaid,
'With my *Arrears* three years delai'd,
'I'le forfeit wholly to the *State*,
'And live still as I do of late,
'By swallowing wrongs and empty Air,
'And *Patience* kept through *faith* and *pray'r*.

Thus to the *Question* made you have
That *Answer* which your *Prisoner* gave,

Who

Who other *News* will tell, if he
Much longer shall a *Pris'ner* be.

Your *Spaniels* beaten, at your feet will lie,
Your *English Mastives* at your face will flie.
Remember that also.

An *ADDRESS* to the *Members of PARLIAMENT*, in their single Capacities.

Imprinted 1657.

THE *Author having been compelled to make use of such* Extravagant Means *as this, during the sitting of the* Long Parliament *and thereby left unrelieved; was constrained to prosecute the like ordinary and extraordinary* Expedients *during those* Parliaments *which were called by* Oliver Cromwel, *and his* Successor; *among which, this was one, left at their Threshold, thus superscribed,* To that Member of Parliament who shall take up this Paper.

SIR, if you are not of this *Parliament*,
Hereby to greet you, 'tis not my intent.
But, if a Member of this *House* you are,
Your taking up these *Papers* (as it were
By *Lot*) engageth you to manage those
Petitions, which I therewith did include,
As you would have another use his Pow'r
For your avail, if now my *Case* were your:

Whereof take this *Account* why I thus play
My *Cards confus'd*, in this unuſual way.
I ſhall hereby at leaſt gueſs at the length
Of my Oppreſſions, or how well my ſtrength
May be improv'd to bear them; how *Contracts*,
Sales, *Bargains*, and your other *Publike Acts*
Will be perform'd; That as I by preſage
Of many things to come, foretold *this Age*
Before fulfill'd; ſo I might likewiſe tell
The *next Age* what I ſaw done *ill* or *well*.
I have oft wooed you to entertain
My juſt *Requeſts*, but hitherto in vain;
Though I have many ſev'ral ways aſſay'd,
To gain reſpect to what was humbly pray'd.
Now therefore, having at your door attended
Six Months at leaſt together unbefriended;
And ſeeing to obſtruct me, ev'ry day
New Suitors ſo encreaſe to ſtop the way,
That I had little hope with Friends to meet
To *hand* this in, I laid it at your *feet*
Who paſs in thither, hoping that it may
For an Admiſſion make the quicker way,
And not be kept here waiting at your Gate,
Till hearing and relief ſhall come too late.
He who ſhall take this up, and get it read,
Where it ſhall with reſpect be anſwer ed,
An *Obligation* will (by doing ſo)
Impoſe both upon me, and many moe:
For, if my *Suits* obtain deſerved heed,
Some other will have hope as well to ſpeed,
Who now almoſt deſpair Relief to have;
And, future *Coſt* and trouble I ſhall ſave.
Three *Parliaments* (the eldeſt of which three
Might, had it pleas'd our Lord, have outliv'd me)

Are

Are dead and gone, since first I did complain
Of *Grievances*, which unredrest remain:
And now to see a Fourth I have surviv'd,
Which I fear hath it *self* almost outliv'd,
Unless GOD grant it *Pow'r* and *Will* to do
What they in duty are oblig'd unto;
That they from wrongs the wronged may release,
Proceed with *Honour*, and conclude in *Peace*.

To such *Atchievements* there's a *middle way*
'Twixt *This* and *That*; 'twixt *Haste* and *long delay'd*:
Which if mistaken, or not timely found,
May (as it hath done) lead into a *Round*,
(Or Labyrinth) whereby we may be brought
To *Pits* and *Snares*, which have no passage out;
And multiply distractions, till our *Pray'rs*
Are turn'd to *Indignation*, or *Despairs*;
Which is their drift, and not their least *Design*,
Who seek our *Liberties* to undermine.

When *Publike Wants* with speed must be suppli'd,
A *Private Plaint* may then be laid aside;
But not too long defer'd, lest it become
A *festring sore*, not meanly perilsome.
For since an *universal Weal* consists
Of many *Individual Interests*,
A perfect Body cannot be enjoy'd,
Where one by one the Members are destroy'd;
And when the *Eye* or *Ear* unheedful grows
Of what afflicts the *Fingers* and the *Toes*:
Much less when they neglect what appertains
To keep it from an Ulcer in the *Brains*.

The *Cures* therefore, of *private Wants*, betwixt
Publike Transactions, should be intermixt
(At least sometimes) in those emergent things,
Wherein delay of *Justice*, losses brings

Beyond

Beyond *Repair*; or when the *State* at laſt
Muſt bear the damage, when the Care is paſt;
Or elſe in point of *Honour*, ſuffer more
Then all the *Publike Treaſure* will reſtore.
I grudg not, when GOD's *Glory* is at ſtake,
That they who of his Honour Conſcience make,
Should take the freedom to debate at large
What may their duties unto him diſcharge;
Or, when the *Common Safety* doth appear
In hazard, though my Life in danger were:
But, when thoſe brunts are over, if men pleaſe
For their meer *pleaſure*, *profit*, or their *eaſe*,
To leave us in a periſhing condition,
Then of their Faithfulneſs they give ſuſpition,
And I more griev'd for what I thereby ſee
Befalls my *Countrey*, then for wrongs to me.
There's time enough in all *ſtreight* whatſoe're,
For all things, if it well divided were:
And, for our not opportioning aright
The *Time* we have, (as wiſe men know we might)
GOD cuts off half the dayes we ſhould have had,
And our *Deſignments* are abortive made.
As we from week to week, from day to day,
Do put off thoſe who for our ſorrows pray,
So likewiſe we our hopes and ſuits put by
By him on whoſe Aſſiſtance we relye.
An *hour* therefore, ſhould other-while be ſpent
To give *Reward*, as well as *Puniſhment*:
As well to make *Repayments*, as to *borrow*:
To think on them who help us in our ſorrow,
We are oblig'd, and forth our fruits to bring
In ſeaſon, like trees planted by a Spring;
Not nine or ten years after they are dead,
(Who by our timely fruit ſhould have been fed)

Leſt

Leſt we be felled by the *Wood-man*'s hand,
Or, like the *Fig-tree*, wither where we ſtand.
One day is as well ſpar'd ſometimes to ſave
An *honeſt man*, as *nine* to doom a *Knave*.
Of uſeful *Plants* we ſhould have as much care,
As from the *good Corn* to weed out a *Tare*.
Some *private acts of Juſtice*, with our zeal
To *Piety*, and to the *Publike Weal*;
And *Works of Mercy* ſprinkled here and there
Among them, like *Embroyderies* would appear
On Flowers of Gold, with Silver interwove,
And helpful be your Grand Work to improve.
But, where few *Private Grievances* are heard,
God gives their *Publike Prayers* ſmall regard;
And few are in that *Commonwealth* much joy'd,
By whom their whole *well-being* is deſtroy'd;
Or which is ſenſleſs of their ſad eſtate
Who did help ſave it from a ſadder *Fate*.
Among ſuch *Suffrers*, I my ſelf am one,
Who gladly would be better thought upon;
I have as many years already ſpent,
As are to two mens lives equivalent,
To ſeek for *Juſtice*, with ſuch coſt, ſuch trouble,
And loſs of time, as makes my Loſſes double,
So that if but one *Suit* more at this Rate
I had depending, ten times my Eſtate,
And ten mens lives, would not afford me t'me
And means enough, whereby to finiſh them:
For, my *Petitions* either were defer'd
From month to month, from year to year unheard,
Or anſwer'd ſo, that when my Suit ſeem'd done,
My Caſe prov'd worſe then when it firſt begun:
And to obſtruct the *Juſtice* I implore,
They voice me to be *rich*, who make me *poor*.

With

With *mock-shews* of *Relief* I have been fed,
With stones in my distress, instead of bread,
Which had ere this day starv'd me, but that GOD
Turn'd many of them into wholsome food,
And rais'd me a subsistance out of that
Which was design'd to ruine my Estate.
If I who had a few *Friends*, have thus far'd,
Alas! how speed poor men whom none regard?
And who from none can claim an obligation,
Either by *Friendship*, *Faction*, or *Relation*?
But now new *Misadventures* me beset,
Which by delay of *Justice* do beget
Increasing Mischiefs, that admit no cure
Save what must from a *Legislative* Pow'r
Derived be; and this befalleth so
Perhaps, that I in ev'ry Change may know
The *gen'ral temper*, by the pulse that beats
Both in *Superior* and *inferior Seats*;
That I and other men may timely see
How little confidence repos'd may be
In *Lords* or *Commons*, *Parliaments* or *Kings*,
Or in the best of all *Terrestrial things*;
And that henceforth we might depend upon
GOD's *Providence*, and upon *him alone*.

If this displease, it cannot make me more
Expos'd to *suffrings*, then I was before.
They who to neither *side*, nor *back*, nor further
Can move themselves, need no *Restraint* by *Order*;
Nor greatly be afraid what next will come,
Their just Resolvings to divert them from:
And that whereto *Necessities* compel,
Is done *excusably*, though *not done well*.

If

If much *Oppreſſion* cracks a *wiſe man's brain*,
Who knows whereto it may a *fool* conſtrain?
Or how it may the meekeſt men provoke
To that whereby the *Common Peace* is broke?
They whom delay of *Juſtice* doth make poor,
Do loſe but their *Eſtates*, and may get more;
If otherwhile they are of *Life* depriv'd,
They feel not what to feel they might have liv'd:
But he who doth in life-time, thereby loſe
Eſtate and *Credit*, ſhall to *Friends* and *Foes*
Become a ſcorn; whereat if mad he be,
And makes ten thouſands grow as mad as he,
Who knows whereto it may at laſt extend,
Or what will thereon follow in the end?
The fault is theirs who without *Mercy* ſtretch
A weak man's Patience further then 'twill reach,
As if he of his *Suffrings*, ſenſe had none,
Becauſe they no more feel them, then a ſtone.
My *Principle* (for which I am abus'd)
Injoins me, when I ſcurvily am us'd,
Where I expect Relief, to ſhow my wrongs,
And *Vengeance* leave, to whom the ſame belongs;
But all men cannot be content to ſtay
GOD's *leiſure*; or, for *Juſtice* in his way:
And, what their *Wants*, *Neglects*, and *Indignation*
May tempt them to, is worth conſideration.
There is to all things an appointed date,
And they are *not wiſe*, who are *wiſe too late*.
'One ſin remains unacted to the height,
'Which when compleat, will ruine all outright.
'And that is this; There are yet in the gap
'Some ſtanding, who with life do yet eſcape;
'If theſe remov'd were, that *Abomination*
'Which next precedes an *utter Deſolation*,

'Will be set up; and then shall be inflicted
'At full, all those Plagues heretofore predicted.
'Oh God! prevent that *Grand*, that *fatal Guilt*,
'I humbly pray; and I believe thou wilt,
'By raising still to stand before thy face,
'An *acceptable number* in this *place*,
'For whose sake thou wilt spare it from the dooms
'Now threatned, till our great *Deliv'rer* comes;
'And keep them constant to true *self-denial*,
'*Faith*, *Love* and *Patience* in their *fiery trial*:
'For, nor *thine*, or *their Glory* it advances
'So much, as when they have *deliverances*
'From *Suffrings* in their height, and when they are
'Within a *burning Furnace*, as they were
'Who had it heated for them seven times more
'Then ere it was at any time before.

This, as were all this *Author*'s other *Addresses*, were tendred to the late *Parliaments* without success, whether expressed in a *serious* or *extravagant Mode*. And thereby perhaps the true constitution of those times will the better appear to the glorifying of GOD's *Justice*; because the personal experience which he had by feeling those oppressions whereof many others complained, were to him much more evidenced thereby to be real, then they could be, by what he seemed to see, or to hear onely by report.

HALE-

HALELUJAH.

Or,

Britan's Second Remembrancer.

Imprinted 1641.

THis *First Part* of a *Review* of *Neglected Precautions*, *Predictions* and *Remembrances*, was begun with the *Author*'s first Book, called *Britans Remembrancer*; and this *Second Remembrancer* shall conclude it: For, though composed in a Mode much differing from the former, it was an *Expedient* which might have produced good Effects, had it not been as much neglected as all other good means are to this day. It is our duty to make *trial* of another way, when one fails; and the *Prophets* are herein exemplary to us, who often declared the same *Truths* in various dressings, and otherwhile in the same words, when the same or like *Occasions* were given. That Book containing Two hundred thirty three spiritual *Hymns* and *Songs*, is too large to be abreviated; and therefore to instance the usefulness of the rest, here shall be inserted but two or three *Hymns* out of each Book, the first relating to particular *Occasions*; the second to *Times*; the third to *Persons*; that all men of all sorts, might be thereby minded of their Duties at all *Times*, and upon all *Occasions*, as appears by this brief *Narration*.

A Friend of the *Author*'s, much affecting that *Expedient*, (as tending to the advance both of Mo-

rality and Virtue, distributed many of the Books among his Acquaintance, at his own cost, and recommended one of them to a Person of Quality, who loved *Song* and *Musick*; but before he had read two lines thereof, he rejected it with much contempt; whereupon the other somewhat grieved, asked the reason of his dislike, and received this Answer; Such a *Character* of it hath (said he) been given by a Learned and Pious *Divine*, upon whose Judgment I relye, that I will not lose time in perusing it. Yet at last being importuned, he took it up, and turning to a *Song* which was to him instanced as demonstrating the frothiness of all the rest, he began to read it aloud in slighting manner, and in a ridiculous Tone; but after the reading of a few lines, changing his voice, sate still a good space, perusing it in silence; then suddenly starting up, said thus to his Friend, I heartily thank you for this Book, and for importuning me to read it; I hope also, it shall teach me whilst I live, not to depend upon the Judgment of other men, (how religious or judicious soever they shall be reputed) in those things wherein I ought to use my own understanding as well as theirs. This is the effect of what was told the *Author*, and it is here inserted, in hope it may make some other as wise as that Gentleman.

The *Author* in his *Epistles* before the whole, and each particular Book of that Volume, hath expressed by way of *Preoccupation*, somewhat to prevent prejudice; and if it had been contemplatively and actually made use of according to his intention and proposals, might perhaps have reduced this *Generation* to a better temper then *Precepts* without *Practise* have effected; and made those vain *Songs* less delight-

delighted in, which are become ſo numerous, and ſo affected, that pious *Meditations* are nigh quite out of faſhion with many; for, not in private onely, but at publike Feaſts and Meetings alſo, *ſcurrilous* and *obſcene Songs* are impudently ſung without reſpect to the preſence of *Matrons*, *Virgins*, *Magiſtrates* and *Divines*; yea, ſometimes are in their deſpight called for, ſung, and acted with ſuch abominable geſticulations, as are offenſive to all modeſt hearers and beholders; and befitting onely the Solemnities of *Bacchus*, *Venus*, and *Priapus*; for the aboliſhing of which Abuſe, the *Author* was a Petitioner that ſome proviſion might be made; and prepared alſo this *Expedient* to promove it; but the carnal prophaneſs of ſome, and the ſullen Religiouſneſs of others, who cauſleſly pretended a *Superſtitious Deſign* to be therein couched, hath hitherto vacated both his hope and pious Endeavours, notwithſtanding all his *Precautions*.

An Occaſional Hymn when we firſt awake in the Morning.

DEar GOD! who watch doſt keep
Round all that honour thee,
To *thy Beloved* giveſt ſleep,
When Reſt ſhall needful be.
My Soul returns thee praiſe,
That thus refreſh'd I am,
And that my *Tongue* a *Voice* can raiſe,
To praiſe thee for the ſame.

2 As now my soul doth shake
Dull sleep out of mine eyes,
So let thy *Spirit* me awake,
That I from *sin* may rise.
The *Night* is past away,
Which fill'd us full of fears,
And we enjoy another *Day*,
Wherein thy *Grace* appears.
3 Oh! let me therefore shun
All Errors of the *Night*,
Thy *Righteousness* let me put on,
And walk as in the *Light*.
Protect me from his Pow'r,
(Since I on thee relye)
Who walks in *darkness* to devour,
When our *long sleep* draws nigh.
4 Grant when the *Trump* shall sound
A summons from the *Grave*,
My *Body* then may from the ground
A blessed rising have.
That whatsoe're the dreams
Of my *Corruption* be,
The *Vision* of thy *glorious Beams*
May bring full joyes to me.

A Hymn when day-light appears.

LOok forth mine eye, look up and view
How bright the *day-light* shines on me;
And, as the *Morning* doth renew,
Mark how renew'd GOD's Mercies be.

Behold

Behold, the ſplendors of the *Day*
Diſperſe the ſhadows of the *Night*;
And, they who late in *darkneſs* lay,
Have now the Comfort of the *light*.

2 Nor *Twilight-Plagues*, nor *Midnight-fears*,
Nor mortal or immortal Foes,
Had pow'r to take us in their ſnares;
But ſafe we ſlept, and ſafe aroſe.
And to thoſe dayes which we have had,
He that is Lord of Day and Night,
Another Day vouchſafes to add,
That our loſt hours redeem we might.

3 It is too much to have made void
So many dayes already paſt;
Let this therefore be ſo employ'd,
As if we knew it were our laſt.
Moſt creatures now themſelves advance,
Their *Morning-ſacrifice* to bring;
The *Herds* do skip, the *Flocks* do dance,
The *Winds* do pipe, the *Birds* do ſing.

4 Lord, why ſhould theſe that were decreed
To ſerve thee in a *lower place*,
In thankful duties us exceed,
Who have obtained ſpecial Grace?
We are oblig'd much more then thoſe,
Our *Voice* in thankfulneſs to raiſe;
Therefore, oh GOD! our *lips* uncloſe,
And teach our *Tongues* to ſing thy praiſe.

5 Let *heart*, and *hand*, and *voice* accord
This day to magnifie thy Name;

And let us ev'ry day, oh Lord!
Endeavour to perform the same.
So, when that *Morning* doth appear,
In which thou shalt all flesh destroy,
We shall not then awake in *fear*,
But rise to meet thy *Son* with joy.

A Hymn when we are putting on our APPAREL.

LORD, had not man sought out by *sin*
What was untimely known,
His *nakedness* unfelt had bin,
And wiser he had grown.
But in the stead of what he thought
By lawless means to know,
The *knowledg* of those things was taught,
Which bringeth sense of *wo*.

2 Had he as forward strove to be,
The *Fruit of Life* to tast,
As on the *Death-procuring-Tree*
A lustful eye to cast,
The happiness for him prepar'd
In *soul* he had obtain'd,
And in his *Body* also shar'd
The bliss for him ordain'd.

3 But since the *flesh* did press to see
Her wants before the time,
Both *soul* and *flesh* afflicted be
For that presumptuous Crime.

And cumbred ſo with pain and care,
For *Clothing* and for *Food*,
That little their Endeavours are,
To ſeek their chiefeſt good.
4 Lord, with a Roſe of *Innocence*,
Thy *Servant* ſo array,
That it may take the painful ſenſe
Of *outward wants* away.
So clothe me with thy *Righteouſneſs*,
That (though defil'd I am)
I may not by my *nakedneſs*
Expoſed be to *ſhame*.
5 Let not the *Garments* which I wear
My tender fleſh to hide,
Be either made a *luſtful Snare*,
Or *nouriſhments of Pride*;
But be remembrances to ſhow
The folly of that deed
By which *man* fell, and fell ſo low,
As thoſe *baſe Rags* to need.

The Second Temporary Hymn.

A Temporary Hymn for the Firſt Day of the Week, commonly called the Lords-Day, *or* Sunday.

GReat Lord of Time, great King of Heav'n,
Since weekly thou renew'ſt my dayes,
To thee ſhall *daylie thanks* be giv'n,
And *weekly Sacrifice* of Praiſe.
This day the *Light* (Time's eldeſt born)
Her glorious Beams did firſt diſplay;

And then the *Evening* and the *Morn*
Did first obtain the Name of *Day*.

2 The Depth with *Darkness* then empal'd,
(That out of which the World was made)
And, which *deep Waters* thou hast call'd,
Upon this Day beginning had.

And, as upon this Day it was
In which *Creation* first begun,
So on this Day the work of *Grace*
In ev'ry circumstance was done.

3 For, on this Day thy *Christ* arose,
And Victor over *Death* became.
This Day he conquer'd all his Foes,
And put them to perpetual shame.

Upon this Day it pleased thee
Thy *holy Spirit* down to send,
That men with Gifts might furnish'd be,
Thy Gospel's Preaching to attend.

4 This day therefore we set apart
For *holy Rest*, and *holy Rites*;
And ev'ry sanctified heart
To celebrate this day delights.

Except thereto compell'd by need,
Works for the *Body* we forbear,
That in those works we may proceed,
Which for the souls health needful are.

5 Therefore that now to thee, oh Lord,
A due *Oblation* bring I may,
Thus to thine Honor I record,
And sing the Blessings of this day.

So let me sing, so mind them still,
And all my life so thankful be,
That when my *Course* I shall fulfil,
I may acceptance find with thee.

6 Discre-

6 Diſcretion grant me ſo to know
What *Sabbath-Rites* thou doſt require;
And *Grace* my duty ſo to do,
That I may keep thy Law intire.
Not doing what ſhould not be done,
Nor ought omitting, fit to do;
Nor over-burth'ning any one
With more then thou enjoin'ſt them to.
7 But, let me reſt my body ſo,
That to my *Soul* I do no wrong;
Or, in Devotion heedleſs grow,
What to my Body's reſt belong:
That both in *Soul* and *Body*, Lord,
I may ſtill hallow ev'ry day
According to thy *Holy Word*,
And have true Reſt in thee for ay.

The Third Temporary Hymn.
For MONDAY.

THis Morning brings to mind, oh GOD,
Thy forming of this *Airy Sphere*,
And ſpreading of that *Orb* abro'd,
Wherewith we now ſurrounded are.
It was the Fabrick which thy hand
Vouchſaf'd upon this day to frame;
And, bounding *Waters under land*
From thoſe which are above the ſame.
2 This *Airy Firmament* both keeps
All breathing Creatures here below,
From ſuffocation in thoſe Deeps
Whereon, till then, no wind did blow.

To us this Firmament convayes
Thoſe *Dews* and *Show'rs* which oft we need,
And all thoſe pleaſant *Summer-dayes*
Whence *Profits* and *Delights* proceed.
3 Yea, by this *Firmament* we gain
The Viſion of refreſhing *Light*;
And thereby do as well obtain
The uſe of *hearing*, and of *ſight*.
For this dayes Workmanſhip, oh Lord,
I praiſe thee now, and humbly pray,
That I may thankfully record
Thy daily Bleſſings ev'ry day.

A Perſonal Hymn for a Soveraign
PRINCE.

BY *me*, or by my *Father's Houſe*
Deſerv'd it could not be,
That I, or any one of us
Obtained this Degree.
But GOD who dealeth forth his own,
As him it liketh beſt,
On me thoſe Honours hath beſtown,
Whereof I am poſſeſt.
2 Great hazards many undergo,
Such Titles to acquire,
Yet neither find content below,
Or means of riſing higher.
What therefore can I leſs repay,
To him whoſe Gift it is,
Then otherwhile to ſing or ſay
Some ſuch like *Hymn* as this?

3 Let

3 Let me, O Lord, my Diadem
Unto thy Glory wear,
And be a Bleſſing unto them
Who my Leige People are.
Let not thy favours make my heart
To ſwell with wanton Pride;
Or, from thoſe Precepts to depart,
Which ought to be my Guide.

4 But make me ſtill in mind to bear,
From whom this Throne I had,
And that they my own Brethren are
Who *Ruler* I was made.
Yea, cauſe me evermore to heed
That I and they are thine,
Although to ſerve the Publike need,
Their Goods and Lives are mine.

5 Since ev'ry *Subjects* Cauſe to me
Should equally be dear,
In Judgment let the *poor man* be
As precious as the *Peer*.
And, leſt for them we ſnares may make
At my chief *Council-bo'rd*,
Lord let me dayly Counſel take
From thy *Truth-ſpeaking-Word*.

6 Thoſe Traitors chaſe out of my *Court*,
Who dare pervert the *Laws*,
Or, cauſe me by a falſe report,
To wrong an honeſt Cauſe.
And, let thy Judgments them devour,
How high ſoe're they ſtand
Who ſhall abuſe my Royal Pow'r,
To hinder thy Command.

7 Within my *Realms* let no man dare
My Statutes to gainſay;

And,

And, let me live in as much fear,
Thy Laws to disobey.
So I and they whom thou on me,
For *Subjects* hast bestown,
Shall in each other blessed be,
And keep Sedition down.
8 Preserve to me my Royal Dues,
And Grace vouchsafe me still,
My just *Prerogative* to use
According to thy Will;
That evil men may dread my frown,
The Righteous comfort find,
And I obtain a better Crown
When this must be resign'd.

Here ends the First Part *of this* Review, *to which a* Second Part *shall be added as* GOD *enables and permits.*

A POSTSCRIPT.

THE uncertainty *and* changeableneſs *of all temporal things, make us accordingly* mutable *in our* Purpoſes. *And whereas the* Author *of the ſeveral Books here abreviated, intended a Retirement to a ſolitary Habitation in the place of his* Nativity, *(upon ſuch Conſiderations as were expreſſed in the* Preface *of this* Review) *his* Friends *reſident in and near* London, *not approving thereof, have perſwaded him to the contrary, by making it probable, That future Inconveniences would be thereby rather multiplied then diminiſhed: Now therefore, by conſidering therewithall, That where GOD's* Judgments *are moſt viſible, his* Mercy *will be there as much evidenced to all who love and truſt unfeignedly in him, he reſolveth to continue where he is, until he can ſtay there no longer, leſt he may bury himſelf alive by removing far from them, by whoſe Charity GOD hath hitherto preſerved him.*

There are Faults eſcaped in the Imprinting or Tranſcribing of this Review; *which the* Author's *late Sickneſs diſabled him to take notice of: The* Readers *are therefore deſired to correct and amend them according to their own diſcretion.*

The

The *Names* of those Printed *Books* heretofore written by GEORGE WITHER, out of which this First Part of this *Review of Neglected Remembrances, Precautions* and *Predictions* was collected; mentioning the years in which they were the *First* or *Second time* Imprinted.

Britans Remembrancer, Imprinted 1627. pag. 1.
The Author's Motto, Nec Habeo, Nec Careo, Nec Curo, *Imprinted* 1618. p. 47.
Campo Musæ, *or Field-Musings, Impr.* 1644. p. 49.
The Dark Lanthorn, Imprinted 1650. p. 57.
The Perpetual Parliament, Imprinted 1650. p. 69.
The Author's Emblems, Imprinted 1634. p. 78.
An Interjection, being a sudden Ejaculation cast in, at the Collecting of this Review, p. 85.
Vaticinium Causuale, *Imprinted* 1655. p. 100.
Verses to the Kings Majesty, Imprinted 1662. p. 103.
A Thankful Retribution, Imprinted 1649. p. 109.
Boni Ominis Votum, *Imprinted* 1656. p. 115.
A Si Quis, *or Queries, Imprinted* 1648. p. 119.
The Author's Petition, Imprinted 1648. p. 125.
The Tyred Petitioner, Imprinted without date p. 128.
Se Defendendo, *Imprinted without date.* p. 132.
Justitiarius Justificatus, *Impr. without date.* p. 131.
Vox Pacifica, *Imprinted* 1645. p. 132.
Carmen Expostulatorium, *Imprinted* 1647. p. 146.
Letters of Advice, Imprinted 1644. p. 152.
A Cause Allegorically stated, Impr. 1657. p. 159.
Mercurius Rusticus, *Imprinted without date.* p. 161.
What Peace to the Wicked, Imprinted 1646. p. 163.
An Address to the Members of Parliament, imprinted 1657. p. 175.
Halelujah, or Britan's Second Remembrancer, imprinted 1641. p. 183.

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